

A GLOSSARY  
OF  
SANSKRIT TERMS  
IN  
THE SYNTHESIS OF YOGA

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## EDITOR'S NOTE

The Synthesis of Yoga contains a large number of Sanskrit words. Not only bare English equivalents of these terms but also their various meanings, wherever found necessary, have been given mostly in the Master's own words. Psychological significances wherever found necessary have been added in view of the fact that they are very important in the study of Sri Aurobindo's philosophy. These explanations have been presented, with unavoidable exceptions, almost always in the Master's own words, and for this purpose materials have been freely drawn from his other writings as well.

All Sanskrit words have been arranged in their alphabetical order with diacritical marks throughout. Cross references are frequently given for the convenience of readers.

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## A GLOSSARY OF SANSKRIT TERMS

In

### THE SYNTHESIS OF YOGA

*abhyāsa*

Repetition; constant practice.

*acyuta*

Unperturbed; unmoved.

*ādeśa*

Command; a voice of the self or of the Ishvara; message.

*adhikāra*

Right; fitness; capacity for attaining to the Divine; an approach to the spirit suited to one's capacity.

*adhiṣṭhita*

Seated above.

*adhyakṣa*

Presiding person or presence.

The Divine Being is described as the *adhyakṣa*, he who seated over all in the supreme ether oversees things, views and controls them from above.

*adhyāropa*

Imposition.

*advaita (Māyā Vāda)*

Illusionist Monism.

*advaitin*

One who follows *advaita*.

According to the Advaitin the apparently individual soul is none other than the supreme Self and Brahman, its individuality an illusion; the putting off of individual existence is the only true release.

*ahaituka*

Causeless; having no ground; disinterested; as an epithet of joy, "an even and tranquil neutral joy".



*aham-buddhi*

Ego-idea.

*ahamkāra*

Egoism; ego-sense; ego-idea; the ego-sense in its manifold play.

*ākāśa*

The sky; ether; ethereal Brahman; subtle space.

*ākāśa lipi*

The etheric writing.

*akṣara*

The immutable.

*alpam api asya*

Even something of it; a little of it.

*amaṅgala*

Evil.

*amitābha buddha*

Buddhistic God of the infinite Light of Compassion. According to buddhistic legend he turned away when his spirit was on the threshold of *nirvāṇa* and took the vow never to cross it while a single being remained in the sorrow and the Ignorance.

*amṛta*

The wine of the ecstasy; immortality.

*amśa sanātana*

Eternal portion.

*ānanda* (Ananda)

Perfect delight; delight of spirit.

*ānanda ākāśa*

Ether of Bliss.

*ānanda brahman*

The bliss existence. See also *ānandam brahma*.

*ānandakośa*

Bliss-sheath; vehicle of bliss. The causal body is composed of a fourth (*vijñāna*) and this fifth vehicle.

*ānandaloka*

The plane of *ānanda* (or delight).



*ānandam brahma*

Brahman as the self-existent bliss and its universal delight of being.

*ānandamaya*

Full of *ānanda*. See *ānanda*

*ānandamaya īśvara*

The Lord of existence and works and Spirit of bliss.

*ānandamaya puruṣa*

An infinite I Am of bliss; Bliss-Self of the spirit; soul in bliss.

When the form of gnosis is dissolved in the *ānanda*, it undergoes a natural change by which the soul is carried up into its last and absolute freedom; for it casts itself into the absolute existence of the spirit and is enlarged into its own entirely self-existent bliss infinitudes. In the *ānanda* the knowledge goes back from willed harmonies into pure self-consciousness, the will dissolves into pure transcendent force and both are taken up into the pure delight of the Infinite.

*ananta-guṇa*

Infinite quality; infinite qualities of the spirit.

*anantam brahma*

Brahman infinite (in being and in quality).

*ānantya*

Infinity.

*anātmavān*

The soul not in possession of its free self-existence.

*anātmīyam anilayanam*

Selfless baseless houseless.

*anīha*

Without wish.

*aniketa*

Having no mansion.

*aṇimā*

One of the eight siddhis of Hathayoga; the superhuman power of becoming as small as an atom.

*anirdeśyam*

Indefinable.

*anīś*

Not the Lord.

*annakoṣa*

Material or food sheath. The gross body is doubly composed of the material or food sheath and the vital vehicle.

*annamaya puruṣa*

Physical conscious being; the very physical consciousness in man; materialised soul whose life and mind have developed out of ignorance and inertia of the material principle and are subject to their fundamental limitations.

The soul in body is the physical conscious being which uses life and mind characteristically for physical experience, does not look beyond the life of the body and so far as it feels anything beyond its physical individuality, is aware only of the physical universe and at most its oneness with the soul of physical Nature.

*antaḥkaraṇa*

The inner instrument; the conscious mentality. It is divided by the old system into four powers : *citta* or basic mental consciousness; *manas*, the sense mind; *buddhi*, the intelligence; *ahaṁkāra*, the ego-idea.

*antaḥ-sukho'ntarārāmaḥ*

(An exceeding) inner happiness and inner ease.

*antarātman*

The inner being.

*antaryāmin*

The inner spirit; the inner control; guide within.

*anumantā*

The giver of the sanction.

*anumantr*

See *anumantā*.

*anumantr puruṣa*.

The sanctioning *puruṣa*.

*aparārdha*

Lower hemisphere.

*apriya*

Unpleasant.

*ārambha*

Initiation; beginning.

*arjuna*

Name of the third pandava prince so called because he was 'the white one', that is to say 'the pure in action'. He is the most prominent figure in the battle of the Mahabharata, the representative man of his age, the human companion and closest friend of the Avatar, His chosen instrument and protagonist.

*ārta*

The distressed; that which seeks refuge in the Divine from the sorrows of the world.

*artha*

Object; interests.

*arthārthī*

The seeker of personal objects; that which desiring, approaches the Divine as the giver of its good.

*āsana*

Fixed posture; the habituating of the body to certain attitude of immobility.

It is one of the chief processes of Hathayoga. By its innumerable Āsanās or fixed postures it first cures the body of restlessness, gives to it an extraordinary health, force and suppleness and seeks to liberate it from the habits by which it is subjected to ordinary physical Nature and kept within the narrow bounds of her normal operations.

The Hathayogic system of *āsana* has at its basis two profound ideas. The first is that of control by physical immobility, the second is that of power by immobility. The first object of the immobility of the *āsana* is to get rid of the restlessness imposed on the body and to force it to hold the Pranic energy instead of dissipating and squandering it. The experience in the practice of *āsana* is not that of a cessation and

diminution of energy by inertia, but of a great increase, impouring, circulation of force.

There is an enormous variety of Āsanas in Hathayoga, running in their fullness beyond the number of eighty, some of them of the most complicated and difficult character. This variety serves partly to increase the results already noted as well as to give a greater freedom and flexibility to the use of the body, but it serves also to alter the relation of the physical energy in the body to the earth energy with which it is related.

*aśānti*

Disquiet; trouble.

*asura*

The titan; beings of the mentalised vital plane; sons of Darkness and Division, figured in later tradition as Titan and Giant and Demon, *asura*, *rākṣasa*, *piśāca*; a being of ignorant egoism as opposed to the *deva* or god, who is a being of Light. The *asura* nature is led by a thought and will ruled by ego and Ignorance; the *rākṣasa* nature is driven by a violence of impulse and passion similarly under the entire influence of ego and Ignorance; the *piśāca* nature is made up of the lowest and obscurest desires tending towards the demoniac and perverse.

*āsurika* (Asuric)

Titanic; pertaining to the nature of an *asura* (Q.V.)

*asūyā*

Narrow pettily critical uncreative intellect; ignorantly criticising reason.

*ātmā*

Spirit; self. See *ātman*.

*ātmajñāna*

Knowledge of the self.

*ātman*

Self or Spirit; the Self beyond and outside us; the pure Existent of the Upanishads. An essential entity or consciousness, it remains above, pure and stainless, unaffected by the



stains of life, by desire and ego and ignorance. It is realised as the true being of the individual, but also more widely as the same being in all and as the Self in the cosmos, it has also a self-existence above the individual and cosmos and it is then called the Paramatma, the supreme Divine Being. Atman, our true self, is Brahman; it is pure indivisible Being, self-luminous, self-concentrated in consciousness, self-concentrated in force, self-delighted. Its existence is light and bliss. It is timeless, spaceless and free.

*ātmani ātmānam ātmanā*

The Self in the Self and by the Self; a pure awareness of the self-truth of things in the self and by the self.

*ātmaratiḥ*

The delight of the self in itself; fixed in the Delight of the self; self-Delight.

*ātma-śakti*

Self-power.

*ātma-samarpaṇa*

Complete self-surrender; the self-surrender of the individual self to the Divine.

*aṭṭahāsyā*

Loud laughter; laughter that makes light of defeat and death and the powers of ignorance.

*aum*

OM is the symbol of the triple Brahman, the outward-looking, the inward or subtle and the superconscient causal Purusha. Each letter A, U, M, indicates one of these three in ascending order and the syllable as a whole brings out the fourth state, Turiya, which rises to the Absolute. OM is the initiating syllable pronounced at the outset as a benedictory prelude and sanction to all act of sacrifice, all act of giving and all act of askesis; it is a reminder that our work should be made an expression of the triple Divine in our inner being and turned towards him in the idea and motive.

Its three letters represent the Brahman or Supreme Self in

its three degrees of status, the Waking Soul, the Dream Soul and the Sleep Soul, and the whole potent sound rises towards that which is beyond status as beyond activity. See also *Om*.

*A U M*, —*A* the spirit of the gross and external, Virat, *U* the spirit of the subtle and internal, Taijasa, *M*, the spirit of the secret superconscient omnipotence, Prajna, *O M* the Absolute, Turiya. See also *Om*.

*avalambana*

Support.

*avatāra* (Avatar)

The Divine manifest in a human appearance; the Incarnation; the Divine Man.

*avidyā*

The cosmic principle of Ignorance; the Ignorance of oneness; the relative and multiple consciousness; the knowledge of the divided Many divorced from the unifying consciousness of the One Reality; the Self-ignoring faculty which separates the action of mind from the action of the supermind that originated and still governs it from behind the veil; the separative consciousness and the egoistic mind and life that flow from it and all that is natural to the separative consciousness and the egoistic mind and life; the consciousness of Multiplicity. Multiplicity is the play or varied self-expansion of the One, shifting in its terms, divisible in its view of itself, by force of which the One occupies many centres of consciousness, inhabits many formations of energy in the universal Movement. Multiplicity is implicit or explicit in Unity. Without it the Unity would be either a void of non-existence or a powerless, sterile limitation to the state of indiscriminate self-absorption or of blank repose. But the consciousness of Multiplicity separated from the true knowledge in the many of their own essential oneness,—the viewpoint of the separate ego identifying itself with the divided form and the limited action,—is a state of error and delusion. In man this is the form taken by the consciousness



of Multiplicity. Therefore it is given the name of *avidyā*, the Ignorance.

*bāhya-sparsa*

External contacts; touches of outward things; impact of things.

*bala*

Strength; abounding strength; energy and puissance of outgoing and managing force.

*bālavat*

As a child; a divine childhood. A state of pure, happy and free irresponsibility of action.

*bhadram*

The happy, as an epithet of the world of the gnosis, the supramental world.

*bhagavad gītā*

The Song Celestial, being the spiritual teachings of Sri Krishna to Arjuna in the battle-field of Kurukshetra, given as an episode in the great Indian epic, the Mahabharata.

*bhagavān*

God; the Lord of Love and Delight.

*bhāgavat*

The divine revelation of Love.

*bhāgavata*

A follower of the Vaishanava dispensation of love and adoration of the Divine.

*bhāgavata purāṇa*

One of the most celebrated of the 18 Puranas; it deals with the life and glorification of Krishna and is regarded as a sacred Book of Devotion by the Vaishnavas.

*bhāgavatī śakti*

Divine Power.

*bhakta*

Devotee; devotee and lover of God.

*bhakti*

Devotion; love of God.

*bhakti-mārga*

The way of devotion. (see *bhakti-yoga*)

*bhakti-yoga*

The Yoga of Devotion. The Path of Devotion aims at the enjoyment of the supreme Love and Bliss and utilises normally the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe. The world is then realised as a play of the Lord, with our human life as its final stage, pursued through the different phases of self-concealment and self-revelation. The principle of Bhakti Yoga is to utilise all the normal relations of human life into which emotion enters and apply them no longer to transient worldly relations, but to the joy of the All-Loving, the All-Beautiful and the All-Blissful. And this Yoga is catholic in its use of all emotional relations, so that even enmity and opposition to God, considered as an intense, impatient and perverse form of Love, is conceived as a possible means of realisation and salvation. This path, too, as ordinarily practised, leads away from world-existence to an absorption, of another kind than the Monists, in the Transcendent and supracosmic.

But here too the exclusive result is not inevitable. The Yoga itself provides a first corrective by not confining the play of divine love to the relation between the supreme Soul and the individual but extending it to a common feeling and mutual worship between the devotees themselves united in the same realisation of the supreme Love and Bliss. It provides a yet more general corrective in the realisation of the divine object of Love in all beings not only human but animal easily extended to all forms whatsoever. This larger application may lead to the elevation of the whole range of human emotion, sensation and aesthetic perception to the divine level, its spiritualisation and the justification of the cosmic labour towards love and joy in our humanity.

*bhartā*

The upholder.

*bhartṛ*

see *bhartā*.

*bhartṛ puruṣa*

The upholding *puruṣa* or soul.

*bhāva*

State or psychological self-manifestation of the self.

*bhoga*

Possession and enjoyment; strong possessing enjoyment.

*bhoga-sāmarthya*

Capacity for possession and enjoyment.

*bhoktā*

Enjoyer.

*bhukti*

Enjoyment; cosmic enjoyment; delight of being as one of the four constituent elements of the yoga, the other three being purification (*śuddhi*), liberation (*mukti*), and perfection (*siddhi*).

*bhūmā*

Large unity of the free spirit.

*bhūmi*

Earth.

*bhūri kartvam*

Much that has still to be done.

*brahmā*

See *Viṣṇu*.

*brahmaloka*

World of the Brahman; a world full of light, power and beatitude of the soul; the highest state of pure existence, consciousness and beatitude attainable by the soul without complete extinction in the Indefinable.

Ranges of cosmic existence which to the old Vedic seers were the worlds of illuminated divine existence and the foundation of what they termed Immortality and which later Indian religions imaged in figures like the *Brahmaloka* or *Goloka*, some supreme self-expression of the Being as Spirit in which the soul liberated into its highest perfec-

tion possesses the infinity and beatitude of the eternal God-head. See also *Goloka*.

*brahman*

The Absolute, the omnipresent Reality; the everlasting spirit-Substance, the Eternal; Lord; Self; pure Existence; he is the One without a second; he is the All; the One besides whom there is nothing else existent; the one universal and essential fact.

Brahman, the Lord, is one and all-blissful, but free from limitation by His unity; all-powerful, He is able to conceive Himself from multiple centres in multiple forms from which and upon which flow multiple currents of energy, seen by us as action or play of forces. When He is thus multiple, He is not bound by His multiplicity but amid all variations dwells eternally in His own oneness. He is Lord of Vidya and Avidya. They form the two sides of His self-conception (*Māyā*) the twin powers of His energy (*cit-śakti*). The one Reality which is not only the spiritual, material and conscious substance of all the ideas and forces and forms of the universe, but their origin, support and possessor, the cosmic and supracosmic spirit.

*brahman-māyā*

The *māyā* of the *brahman*. The dynamic aspect of the self of all selves, the Master of existence; the Divine's power of formation.

*brāhmaṇa*

The first of the four graded classes of society. The first and highest type is the man of learning and thought and knowledge. This first or Brahmin class was called upon to give the community its priests, thinkers, men of letters, legislators, scholars, religious leaders and guides.

The soul-powers which make their appearance by a considerable development of this temperament, personality, soul-type, are a mind of light more and more open to all ideas and knowledge and incomings of Truth; a hunger and passion for knowledge, for its growth in ourselves, for its

communication to others, for its reign in the world, the reign of reason and right and truth and justice and, on a higher level of the harmony of our greater being, the reign of the spirit and its universal unity and light and love; a power of this light in the mind and will which makes all the life subject to reason and its right and truth or to the spirit and spiritual right and truth and subdues the lower members to their greater law; a poise in the temperament turned from the first to patience, steady musing and calm, to reflection, to meditation, which dominates and quiets the turmoil of the will and passions and makes for high thinking and pure living, founds the self-governed sattwic mind, grows into a more and more mild, lofty, impersonalised and universalised personality. This is the ideal character and soul-power of the Brahmana, the priest of knowledge.

The imperfections or perversions of the type are mere intellectuality or curiosity for ideas without ethical or other elevation, a narrow concentration on some kind of intellectual activity without the greater needed openness of mind, soul and spirit, or the arrogance and exclusiveness of the intellectual shut up in his intellectuality, or an ineffective idealism without any hold on life, or any other of the characteristic incompleteness and limitations of the intellectual, religious, scientific or philosophic mind. These are stoppings short on the way or temporary exclusive concentrations, but a fullness of the divine soul and power of truth and knowledge in man is the perfection of this Dharma or Swabhava, the accomplished Brahminhood of the complete Brahmana.

#### *brahmarandhra*

Top of the skull; Chakras rise up from the bottom of the spinal column, where the lowest is attached to the brain and find their summit in the *brahmarandhra* at the top of the skull.

#### *brahmasaṁsparśam atyantam sukham āśnute*

(He) enjoys a deep undisturbed exceeding happiness of the touch of the eternal and infinite.



*brahma-tejas*

A power of light full of spiritual force, illumination and purity of working.

*brahma-varcas*

See *brahma-tejas*.

*brhat*

The great; the large; vast; the vast self-awareness.

It is the infinity of sachchidananda out of which the other two, *satyam*, *rtam*, proceed and in which they are founded.

*buddha*

The illumined; the Avatar of the awakened spiritual man; Siddhartha, son of king Suddhodana, the founder of Buddhism, came to be called by this name after his realisation of *nirvāṇa*.

*buddheḥ paratastu saḥ*

Beyond the thinking mind is He.

*buddhi*

Thinking mind; understanding; intelligence; the discerning intelligence and the enlightened will.

It is that instrument of the soul, of the inner conscious being in nature, of the Purusha, by which it comes into some kind of conscious and ordered possession both of itself and its surrounding.

It is the construction of conscious being which quite exceeds its beginnings in the basic *citta*, it is the intelligence with its power of knowledge and will. It is in its nature thought power and will power of the spirit turned into the lower form of a mental activity: intelligence is also called *vijñāna* or *buddhi*, the free spiritual or divine intelligence which is only a lower derivation from the divine gnosis.

*budhne rtasya*

In the largeness of the self; in the supreme foundation of the supramental truth.

*caitanyaghana*

Dense luminous consciousness.



caitanya puruṣa

Conscious Being.

caitya guru

The guide in the conscious being or *antaryāmin*. (Q.V.).  
cakra (s)

Centre (s); ganglionic centre (s); subtle centre (s); circles or lotuses. The Chakras are the centres of the inner consciousness and belong originally to the subtle body.

The centres or Chakras are six or really seven in number. Those who take the centres in the body only, count six centres, the *sahasrāra* being excluded. The seven Chakras are:—

- (1) *mūlādhāra* —physical consciousness centre—governs the physical down to the subconscient; it has four petals, red.
- (2) *svādhiṣṭhāna*—abdominal centre—governs the lower vital; it has six petals, deep purple red.
- (3) *nābhīpadma* or *maṇipura*—the navel centre—governs the larger vital; it has ten petals, violet.
- (4) *hṛdpadma* or *anāhata*—heart-lotus behind which is the psychic—governs the emotional being; it has twelve petals, golden pink.
- (5) *viśuddha*—the throat centre—governs the expressive and externalising mind; it has sixteen petals, grey.
- (6) *ājñācakra*—the forehead centre between the eyebrows—governs dynamic mind, will, vision, mental formation; it has two petals, white.
- (7) *sahasradala* or *sahasrāra*—the thousand-petalled lotus above the head, blue with gold light around—commands the higher thinking mind and the illumined mind and opens up to the intuition and overmind. The seventh is by some identified with the brain but this is an error—the brain is only a channel of communication situated between the thousand-petalled and the forehead centre.

*caturvyūha*

A fourfold effective power. Quaternary. The fourfold divine personality.

The four forms of the Purushottama are—Vasudeva, Samkarsana, Pradyumna and Aniruddha.

In the soul-force in man, the Godhead, the spirit manifested in Nature, represents itself as a fourfold effective Power, a Power for knowledge, a Power for strength, a Power for mutuality and active and productive relation and interchange, a Power for works and labour and service, and its presence casts all human life into a nexus and inner and outer operation of these things.

The ancient thought of India, conscious of this fourfold type of active human personality and nature, built out of it the four types of the Brahmana, Kshatriya, Vaishya and Shudra, each with its spiritual turn, ethical ideal, suitable upbringing, fixed function in society and place in the evolutionary scale of the spirit. As always tends to be the case when we too much externalise and mechanise the more subtle truths of our nature, this became a hard and fast system inconsistent with the freedom and variability and complexity of the finer developing spirit in man. Nevertheless the truth behind it exists; but we have to take it in its inner aspects. For the crude external idea that a man is born as a Brahmana, Kshatriya, Vaishya or Shudra and that alone, is not a psychological truth of our being. The psychological fact is that there are these four active powers and tendencies of the spirit and its executive *śakti* within us and the predominance of one or the other in the more well-formed part of our personality gives us our main tendencies, dominant qualities and capacities, effective turn in action and life.

*cidākāśa*

The inner space of consciousness.

*cidghana*

Massed and luminous consciousness; dense luminous

consciousness; a dense light of essential consciousness.

*cit*

Consciousness; active consciousness; creative self-consciousness; Conscious-Force; the divine Consciousness; the universal conscious-stuff of existence; the elemental origin and primal completeness of all this varied consciousness which is here used for various formation and experience. A self-aware force of existence, of which mentality is a middle term; below mentality it sinks into vital and material movements which are for us subconscient; above, it rises into the supramental which is for us the superconscient. But in all it is one and the same thing organising itself differently which, as energy, creates the worlds. A power not only of knowledge, but of expressive will, not only of receptive vision, but of formative representation; the two are indeed one power. For *cit* is an action of Being, not of Void. What it sees, that becomes. It sees itself beyond Space and Time; that becomes in the conditions of Space and Time.

*cit-śakti*

The energy of the transcendent and universal self and *puruṣa*. Consciousness-Force. Integral conscious-power of the supreme Being; the Divine Mother-Energy; the universal creatrix; *māyā*; Para-Prakriti. (See also *cit-tapas*.)

*cit-tapas*

Conscious-Will. Infinite all-effective Will. It is pure energy of consciousness, free in its rest or its action, sovereign in its will as opposed to the hampered dynamic energies of *prāṇa* which, feeding upon physical substances, are dependent on and limited by their sustenance. Tapas is the divine counterpart of this lower nervous or vital energy. Same as *cit-śakti* (Q.V.).

*citta* (Chitta)

Basic mental consciousness; primary stuff of consciousness; the heart; pervading and possessing action of conscious-

ness; the emotional and the pure psychical being; that stuff of mental consciousness in which all activities arise. It is largely subconscient; it has, open and hidden, two kinds of action, one passive or receptive, the other active or reactive and formative. As a passive power it receives all impacts, even those of which the mind is unaware or to which it is inattentive. It is universal in Nature, but is subconscient and mechanical in nature of Matter.

*cittākāśa*

Subtle matter of the mental or psychical ether; mind space.

*citta vṛtti*

Waves of reaction and response which rise up from the basic consciousness.

*daivī prakṛti*

Divine nature; greater infinite energy; perfected nature.

*daivika*

Divine; the touch of Godhead behind.

*dakṣiṇa mārḡa*

The right-hand path (of the Tantra). In its symbolic sense it is the way of knowledge, being one of the two divisions of Tantra, the other being *vāma-mārḡa* (see under Tantra).

*dama*

Mastery.

*darśana*

Seeing; seeing of God always and everywhere.

*dāsyā*

Service; the servant stage. It is in Indian yoga the happy service of the divine Beloved.

*deva*

God. The Devas or gods are the cosmic personalities of the one divine Eternal supporting the World-Play.

*devānām adabdhāni vratāni*

Inviolable laws of the gods. The divine *māyā* is the knowledge of the Truth of things, its essence, law, operation, which the gods possess and on which they found their own

eternal action and creation and their building of their powers in the human being. "In all things the gnosis is the Truth, the Right, the Highest Law."

*devī*

Goddess.

*dhāma*

Place, station, dwelling place or station of one's awareness; placings or statuses.

*dhāraṇāśakti*

Faculty of holding.

*dhāraṇa-sāmarthya*

Holding power; a holding and responsive power in the whole physical machine and its driving springs.

*dharma*

The natural law and the spirit of religion; law of function of the nature; right, moral law, conventional formulas of belief and action; all fixed and external rules of conduct; constructions of the outward surface nature. Gita defines "Dharma", an expression which means more than either religion or morality, as action controlled by our essential manner of self-being.

The word means "holding" from the root *dhṛ*, to hold. Dharma is both that which we hold to and that which holds together our inner and outer activities, the law, the norm, the rule of nature, action and life; it stands for that collective Indian conception of the religious, social and moral rule of conduct. In Buddhism it means the law of self-discipline and endeavour in the eightfold path.

*dr̥ṣṭi*

Vision; spiritual vision. Internal vision is a sort of light in the soul by which things unseen become as evident and real to it—to the soul and not merely to the intellect—as do things seen to the physical eye.

*durgā*

Goddess of protection.



*duḥkham āptum*

To be acquired by long, difficult and meticulous movement (spoken of the hathayoga).

*duḥkha-bhoga*

Affliction of pain.

*dvandva*

A strife of opposites; dualities.

*ekatvam anupaśyataḥ*

Seeing oneness; free unity.

*eṣa dharmāḥ sanātanaḥ*

This is the eternal religion or law; the everlasting decree of the imperishable.

*garimā*

Heaviness; weight.

One of the eight siddhis of Hathayoga by which the body can become heavy at will.

*ghana*

Compact; more essential and compact.

*ghora*

Name of a Rishi. It is said in the Upanishads of Krishna, son of Devaki, that he received a word of Rishi Ghora and had the knowledge.

*gītā*

Name of a celebrated mystical poem in 18 chapters. An episode in the Mahabharata, it is a dialogue between Arjuna and Sri Krishna and is regarded as one of the most sacred scriptures.

*goloka*

World of Light; the Vaishnava heaven of eternal Beauty and Bliss.

It has its origin in the overmind plane. It is a human conception of a state of being that is beyond humanity. It is evidently a world of Love, Beauty and *ānanda*, full of spiritual radiances (the cow is the symbol of spiritual light)



of which the souls are keepers or possessors, Gopas and Gopis. (*see brahmaloka*).

*gopā*

*see goloka.*

*gopī*

*see goloka.*

*gr̥ha*

House.

*guṇa*

Quality; qualitative modes; essential attributes; modes or qualities of Nature which are given the names of *sattva*, *rajas*, *tamas*; all kinds of properties; shapings of the stuff of conscious being.

*guru*

The teacher; spiritual guide or teacher.

The guru may sometimes be the Incarnation or world-Teacher; but it is sufficient that he should represent to the disciple the divine wisdom, convey to him something of the divine ideal or make him feel the realised relation of the human soul with the Eternal.

Teaching, example, influence these are the three instruments of the Guru.

*hara-gaurī*

The biune body of the Lord and his spouse, *īśvara* and *śakti*, the right half male, the left half female.

It is the double power masculine-feminine born from and supported by the supreme *śakti* of the Supreme.

*haṭhayoga*

It is a psycho-physical science.

It selects the body and the vital functionings as its instruments of perfection and realisation; its concern is with the gross body.

It aims at the conquest of the life and the body whose combination in the food sheath and the vital vehicle constitutes the gross body and whose equilibrium is the founda-

tion of all Nature's workings in the human being. The equilibrium established by Nature is sufficient for the normal egoistic life; it is insufficient for the purpose of the Hathayogin. For it is calculated on the amount of vital or dynamic force necessary to drive the physical engine during the normal span of human life and to perform more or less adequately the various workings demanded of it by the individual life inhabiting this frame and the world-environment by which it is conditioned.

Hathayoga therefore seeks to establish another equilibrium by which the physical frame will be able to sustain the inrush of an increasing vital or dynamic force of Prana. This equilibrium opens a door to the universalisation of the individual vitality.

By its numerous asanas or fixed postures it first cures the body of its restlessness, gives to it an extraordinary health, force and suppleness and seeks to liberate it from the habits by which it is subjected to ordinary physical Nature. The Hathayogin next contrives to keep the body free from all impurities and the nervous system unclogged for those exercises of respiration which are his most important instruments. *prāṇāyāma* serves a double purpose. First, it completes the perfection of the body. On the other hand, it awakens the coiled up serpent of the Pranic dynamism in the vital sheath and opens to the yogin fields of consciousness, ranges of experience, abnormal faculties denied to ordinary human life.

Hathayoga attains large results, but at an exorbitant price and to very little purpose.

Hathayoga is a powerful, but difficult and onerous system whose whole principle of action is founded on an intimate connection between the body and the soul. The body is the key, the body the secret both of bondage and of release, of animal weakness and of divine power, of the obscuration of the mind and soul and of their illumination, of subjection to pain and limitation and self-mastery,

of death and of immortality. The body is not to the Hatha-yogin a mere mass of living matter but a mystic bridge between the spiritual and the physical being. Although, however, he speaks always of the physical body and makes that the basis of his practices, he does not view it with the eye of the anatomist or physiologist but describes and explains it in language which always looks back to the subtle body behind the physical system. It is an attempt by fixed scientific processes to give to the soul in the physical body the power, the light, the purity, the freedom, the ascending scales of spiritual experience which would naturally be open to it, if it dwelt here in the subtle and the developed causal vehicle. Hathayoga is, in its own way, a system of knowledge; but while the proper yoga of knowledge is philosophy of being put into spiritual practice, a psychological system, this is a science of being, a psycho-physical system. Both produce physical, psychic and spiritual results; but to one the psycho-physical results are of small importance, the pure psychic and spiritual alone matter. In the other the physical is of immense importance, the psychical a considerable fruit, the spiritual the highest and consummating result. Both do arrive at the same end. Hathayoga, also, is a path, though by a long, difficult and meticulous movement to the Supreme.

In Hathayoga the instrument is the body and life. All the power of the body is stilled, collected, purified, heightened, concentrated to its utmost limits or beyond any limits by *āsana* and other physical processes; the power of the life too is similarly purified, heightened, concentrated by *āsana* and *prāṇāyāma*. This concentration of powers is then directed towards that physical centre in which the divine consciousness sits concealed in the human body. The power of Life, Nature-Power coiled up with all its secret forces asleep in the lowest nervous plexus of the earth-being,—for only so much escapes into waking action in our normal operations as is sufficient for the limited uses of

human life,—rises awakened through centre after centre and awakens, too, in its ascent and passage the forces of each successive nodus of our being, the nervous life, the heart of emotion and ordinary mentality, the speech, sight, will, the higher knowledge, till through and above the brain it meets with and it becomes one with the divine consciousness.

It depends on this perception and experience that the vital forces and functions to which our life is normally subjected and whose ordinary operations seem set and indispensable, can be mastered and operations changed or suspended with results that would otherwise be impossible and that seem miraculous to those who have not seized the rationale of their process.

*hiranyagarbha*

Lit., a golden fetus; name of *Brahmā*; luminous or creatively perceptive soul.

*hṛdaye guhāyām*

In the mystic heart, the secret heart-cave.

*icchā-mṛtyu*

Death at will; abandoning the body definitely without the ordinary phenomena of death, by an act of will.

*icchā-śakti*

Power of will.

*ihaiṣa*

Here itself; even here; on the earth.

*indra*

Lord of Heaven; Master of luminous mind; power of the light.

The principle which Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness.

*īśāna*

One of the older names of Siva or Rudra. (Q.V.).

*iṣṭa-devatā*

The chosen deity; name and form of the Godhead which

nature and personality prefers; the name and form elected by our nature for its worship.

By the Ishta Devata is meant,—not some inferior Power, but a name and form of the transcendent and universal Godhead.

### *īśvara*

God, as lord of Nature; Lord; Possessor; Master or Lord of being; Master of all being; Supreme soul; Divine Self; Supreme Self; Single luminous divine Will; the Divine as Lord and omnipotent Ruler; the cosmic Self; the eternal Reality manifesting itself in regard to the phenomenal world.

Ishwara is Brahman the Reality, Self, Spirit, revealed as possessor, enjoyer of his own self-existence, creator of the universe and one with it, Pantheos, and yet superior to it, the Eternal, the Infinite, the Ineffable, the Divine Transcendence.

### *īśvara-śakti*

God and Nature; the one Supreme who manifests through the transcendent and universal *śakti*, as the dual power, *īśvara-śakti*.

Ishvara-Shakti is not the same as Purusha-Prakriti; for Purusha and Prakriti are separate powers, but Ishvara and shakti contain each other. Ishvara is Purusha who contains Prakriti and rules by the power of the Shakti within him. Shakti is Prakriti ensouled by Purusha and acts by the will of the Ishvara which is her own will and whose presence in her movement She carries always with her.

Ishvara-Shakti stands behind the relation of Purusha-Prakriti and its ignorant action and turns it to an evolutionary purpose. The Ishvara-Shakti realisation can bring participation in a higher dynamism and a divine working and a total unity and harmony of the being in a spiritual nature.

### *īśvaraḥ sarvabhūtānāṃ hṛddeśe*

Divine self and Purusha in the heart of the creatures.



*īśvarī*

The conscious Power and universal Goddess all creative from eternity and armed with the spirit's omnipotence.

*īśvarī śakti*

Divine Conscious-Force and World-Mother. She becomes mediatrix between the eternal One and the manifested Many. On one side by the play of the energies which She brings from the One, She manifests the multiple Divine in the universe, involving and evolving its endless appearance out of her revealing substance; on the other, by reascending current of the same energies she leads back all towards That from which they have issued so that the soul in its evolutionary manifestation may more and more return towards the Divinity there or here put on its divine character.

*jaḍa*

Mechanical; brute.

*jaḍavat*

Like one inert; like a thing inert in the hands of Nature; outwardly inert and inactive, moved by circumstances or forces, but not self-mobile.

*jagad-guru*

The World-Teacher secret within us.

*jagatyām jagat*

Individual universe of movement in the universal motion.

*jāgrat*

Waking state.

*janaka*

The sage King of Videha or Mithila famous for his attainment of self-perfection through karma-yoga.

*janaloka*

The world of the Ananda is called the Janaloka, in the double sense of birth and delight.

*jijñāsu*

The seeker; the seeker of God-Knowledge.

That which attracted by what it already loves, but does



not yet know, yearns to know this divine Unknown.  
*jīva or (jīvātman)*

Soul; Jiva is the meeting place of the play of oneness of supreme soul and Nature; individual soul. Person or the embodied being, the individual self. In European thought the self of the man is called "Monad", in Indian philosophy, jiva or jivatman, the living entity, the self of the living creature. This jiva is not the mental ego-sense constructed by the workings of Nature for her temporary purpose. The jiva is a spirit and self, superior to Nature. It is true that it consents to her acts, reflects her moods and upholds the triple medium of mind, life and body through which she casts them upon the soul's consciousness; but it is itself a living reflection or a soul-form or a self-creation of the spirit universal and transcendent. The One Spirit who has mirrored some of His modes of being in the world and in the soul, is multiple in the jiva.

The Unborn who presides over the individual being and its developments, associated with it but above it and them and who by the very nature of his existence knows himself as universal and transcendent no less than individual and feels the Divine to be his origin, the truth of his being, the master of his nature, the very stuff of his existence. He is plunged in the Divine and one with the Eternal for ever, aware of his own expression and instrumental dynamism which is the Divine's dependent in love and delight, with adoration on That with which yet through love and delight he is one, capable of relation in oneness, harmonic in this many-sidedness, without contradiction, because this is another consciousness and existence than that of the mind, even of the spiritualised mind; it is an intrinsic consciousness of the Infinite, infinite not only in essence but in capacity, which can be to its own self-awareness all things and yet for ever the same and one.

It has its representative power in the individual nature here; this Power is the Purusha upholding the Prakriti—

centrally in the psychic, more instrumentally in the mind, vital and physical being and nature.

The *jīvātman* or Spirit as it is usually called in English, is self-existent above the manifested or instrumental being—it is superior to birth and death, always the same, the individual Self or *ātman*. It is the eternal true being of the individual. The central being which is not born nor evolves but presides over the individual birth and evolution, puts forward representative of himself on each plane of the consciousness—the mental, vital and physical *puruṣa*.

*jīvanmukta*

Liberated soul.

*jīvātman*

Individual soul; the true individual. see *jīva*.

*jīva puruṣa*

The soul, Person or individual self or embodied being.

*jñāna (m)*

Knowledge.

Knowledge is the foundation of a constant living in the Divine. For consciousness is the foundation of all living and being and knowledge is the action of the consciousness, the light by which it knows itself and its realities, the power by which, starting from action, we are able to hold the inner results of thought and act in a firm growth of our conscious being until it accomplishes itself, by union, in the infinity of the divine being.

*jñāna-mārga*

The path of knowledge. see under *jñāna yoga*.

*jñāna-śakti*

The power of knowledge.

*jñāna yoga*

The yoga of Knowledge. The path of knowledge aims at the realisation of the unique and supreme Self. It proceeds by the method of intellectual reflection, *vicāra*, to right discrimination, *viveka*. Rejecting identification with the elements of our phenomenal being, it arrives at their exclusion

and separation. So it is able to arrive at its right identification with the pure and unique Self. As ordinarily followed, it leads to the rejection of the phenomenal worlds from the consciousness as an illusion and to the final immergence without return of the individual soul in the Supreme.

The knowledge selects the reason and the mental-vision and it makes them by purification, concentration and a certain discipline of a God-directed seeking its means for the greatest knowledge and the greatest vision of all, God-knowledge and God-vision. Its aim is to see, know and be the Divine. The way of knowledge is spiritual and cognitive. The traditional way of knowledge proceeds by elimination and rejects successively the body, the life, the senses, the heart, the very thought in order to merge into the quiescent Self or supreme Nihil or indefinite Absolute. The way of integral knowledge supposes that we are intended to arrive at an integral self-fulfilment and the only thing that is to be eliminated is our own unconsciousness, the Ignorance and the results of the Ignorance. Eliminate the falsity of the being which figures as the ego; then our true being can manifest in us. Eliminate the falsity of the life which figures as mere vital craving and the mechanical round of our corporeal existence; our true life in the power of the Godhead and the joy of the Infinite will appear. Eliminate the falsity of the senses with their subjection to material shows and to dual sensations; there is a greater sense in us that can open through these to the Divine in things and divinely reply to it. Eliminate the falsity of the heart with its turbid passions and desires and its dual emotions; a deeper heart in us can open with its divine love for all creatures and its infinite passion and yearning for the responses of the Infinite. Eliminate the falsity of the thought with its imperfect mental constructions, its arrogant assertions and denials, its limited and exclusive concentrations; a greater faculty of knowledge is behind that can open to the Truth of God and the soul and Nature and the universe. An integral self-

fulfilment,—an absolute, a culmination for the experience of the heart, for its instinct of love, joy, devotion and worship; an absolute, a culmination for the senses, for their pursuit of the divine beauty and good and delight in the forms of things; an absolute, a culmination for the life, for its pursuit of works, of divine power, mastery and perfection; an absolute, a culmination beyond its own limits for the thought, for its hunger after truth and light and divine wisdom and knowledge. Not something quite other than themselves from which they are all cast away is the end of these things in our nature, but something supreme in which they at once transcend themselves and find their own absolutes and infinitudes, their harmonies beyond measure. Behind the traditional way of knowledge, justifying its thought—process of elimination and withdrawal, stands an over-mastering spiritual experience. Deep, intense convincing, common to all who have overstepped mind-belt into the horizonless inner space, this experience of liberation, the consciousness of something within us that is behind and outside of the universe and all its forms, into which by the abolition of our personality we can enter, the sense of an Infinity or a timelessness that looks down on us from an august negation of all our existence and is alone the one thing Real. This experience is the highest sublimation of spiritualised mind looking resolutely beyond its own existence. It is a supreme negative experience, but beyond it is all the tremendous light of an infinite consciousness, an illimitable knowledge, an affirmative absolute Presence. The traditional way of knowledge eliminates the individual and the universe. The Absolute it seeks after is featureless, indefinable, relationless, not this not that, *neti, neti*. But the culmination of the path of knowledge need not necessarily entail extinction of our world-existence. For the Supreme, the Absolute and the transcendent into whom we enter has always the complete and ultimate consciousness for which we are seeking and yet he supports by it his play in the

world. Our dynamic self-fulfilment cannot be worked out so long as we remain in the egoistic consciousness, in the mind's candle-lit darkness, in the bondage. The true and divine self-fulfilment of Brahman in the manifestation is only possible on the foundation of the Brahman-consciousness and therefore through the acceptance of life by the liberated soul, the *jīvanmukta*.

This is the integral knowledge for we know that everywhere and in all conditions all to the eye that sees is One, to a divine experience all is one block of the Divine. The liberated knower lives and acts in the world not less than the bound soul and ignorant mind but more, doing all actions only with a true knowledge and a greater conscient power. And by so doing he does not forfeit the supreme unity nor falls from the supreme consciousness and highest knowledge.

*jñānam brahma*

Brahman as self-existent consciousness and universal knowledge.

*jñātā*

Knower; a complete knower of self and Nature.

*jñātā īśvara*

Knower of self-nature is to be the lord of being.

*jñātr*

See *jñātā*

*jñeyam*

That which has to be known; known.

*jyoti*

Light; self-existent light of the Divine being.

*jyotirmaya brahman*

Brahman full of light.

*kāla*

Time.

*kālī*

Divine Mother of all; *śakti*.



*kalyāṇa-śraddhā*

Faith in good; a belief in and will to the universal good. This faith is needed in order that the heart and the whole overt psychic being may respond to the secret divine *ānanda* and change itself into this true original essence.

*karāṇa*

Instrument.

*kāraṇa*

Causal.

*kāraṇa śarīra*

Causal body. It is composed of a fourth and fifth vehicle which are described as those of knowledge and bliss.

*karma*

Action; work; action entailing its consequences; the resultant force of action done in the past, especially in past lives; an eternal action or energy of successive becoming.

It is only a machinery, it is not the fundamental cause of terrestrial existence—it cannot be, for when the soul first entered this existence, it had no Karma.

*karma mārga*

The path of Karma. see *karma yoga*.

*karma yoga*

The yoga of works. The path of Works aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to this supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned. The object is the release of



the soul from its bondage to appearances and to the reaction of phenomenal activities. Karmayoga is used, like the other paths, to lead to liberation from phenomenal existence and a departure into the Supreme. But here too the exclusive result is not inevitable. The end of the path may be, equally, a perception of the divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the soul in the cosmic action. So followed it will lead to the elevation of all human will and activity to the divine level, its spiritualisation and the justification of the cosmic labour towards freedom, power and perfection in the human being.

Equality, renunciation of all desire for the fruit of our works action done as a sacrifice to the supreme Lord of our nature and of all nature,—these are the three first Godward approaches in the Gita's way of Karmayoga.

A Yoga of works, a union with the Divine in our will and acts—and not only in knowledge and feeling—is an indispensable, an inexpressibly important element of an integral Yoga.

*karmayogin*

The doer of all works for the Divine; to participate in the divine work to live for God in the world will be the rule of the Karmayogin.

*kartā*

Doer.

*kartavyam karma*

The thing to be done.

*kauśala*

Skill

*kavi*

The poet; the seer.

In Vedic thought 'kavi' indicates the divine supra-intellectual knowledge which by direct vision and illumination sees the reality, the principles and the forms of things in their true relation.

*kevalair indriyair*

By mere play of the organs of sense and motor-action.

*koṣa*

Sheath; vehicle. see *annakoṣa* etc.

*kṛṣṇa, śrī*

He symbolises the figure of the Indian religion of love who is all-blissful and all-beautiful. He depicts the stage of spiritual development and opens the possibility of overmind. In the Mahabharata he is represented as a politician and leader of armies and recognised as an Avatar only by a few. Later He was recognised as one of the principal Avatars in India.

*kṛta*

Effected or completed.

*kriyā-śakti*

Power of process and action.

*kṣatriya*

A power for strength; the mere fighter or man of action, the man of self-imposing active will and personality and the ruler, conqueror, leader of a cause, creator, founder in whatever field of the active formation of life.

The high fearlessness which no danger or difficulty can daunt and which feels its power equal to meet and face and bear whatever assault of man or fortune or adverse gods, the dynamic audacity and daring which shrinks from no adventure or enterprise as beyond the powers of a human soul free from disabling weakness and fear, the love of honour which would scale the heights of the highest nobility of man and stoop to nothing little, base, vulgar or weak, but maintains untainted the ideal of high courage, chivalry, truth, straight-forwardness, sacrifice of the lower to the higher self, helpfulness to men, unflinching resistance to injustice and oppression, self-control and mastery, noble leading, warriorhood and captainship of the journey and the battle, the high self-confidence of power, capacity, character and courage indispensable to the man of action,—

these are the things that build the make of the Kshatriya.  
*kṣaya*

In Veda it means house.

*kṣiti*

Earth; in Veda it means a dwelling-place.

*kuṇḍalinī*

The coiled up serpent of the Pranic dynamism in the vital sheath.

Intergal dynamism full of a latent supernormal faculty, the coiled and sleeping serpent of Energy within.

The power of life, Nature-power coiled up with all its secret-forces asleep in the lowest nervous plexus of the earth-being, rises awakened through centre after centre and awakens, too, in its ascent and passage the forces of each successive nodus of our being, the nervous life, the heart of emotion and ordinary mentality, the speech, sight, will, the higher knowledge, till through and above the brain it meets with and it becomes one with the divine consciousness.

*kuṇḍalinī śakti*

The supreme energy. It is said to be coiled up and slumbering like a snake,—therefore it is called the *kuṇḍalinī śakti*,—in the lowest of the Chakras in the *mūlādhāra*. When by *prāṇāyāma* the division between the upper and lower *prāṇa* currents in the body is dissolved, this *kuṇḍalinī* is struck and awakened.

*laghimā*

Lightness; levity; absence of weight; one of the eight *siddhis* of Hathayoga.

*laghutā*

Lightness; swiftness and adaptability of the nervous and physical being.

*lankā*

Ancient name of the chief town in Ceylon or of the whole island renowned as the capital of the great Rakshasa Ravana.

*laya*

Dissolution.

*līlā*

Play; the game; a cosmic game; an amusement of the Divine Being.

The child's joy, the poet's joy, the actor's joy, the mechanician's joy of the Soul of things eternally young, perpetually inexhaustible, creating and re-creating Himself in Himself for the sheer bliss of that self-creation, of that self-representation,—Himself the play, Himself the player, Himself the play-ground.

*loka*

World.

*mahābhārata*

A famous epic poem of ancient India. It gathered into its vast structure the greater part of the poetic activity of the Indian mind during several centuries. To distinguish it from the later epics it was given the name of '*itihāsa*' which was an ancient historical legendary tradition turned to creative use as a significant mythus or tale expressive of some spiritual or religious or ethical or ideal meaning and thus formative of the mind of the people.

It has been spoken of as a fifth Veda. The Mahabharata is not only the story of the Bharata, the epic of an early event which had become a national tradition but on a vast scale the epic of the soul and religious and ethical mind and social and political ideal and culture and life of India.

*mahādeva*

The great God; a name of Shiva.

*mahākālī*

Goddess of the supreme strength, and with her are all mights and spiritual force and severest austerity of Tapas and swiftness to the battle and the victory and the laughter, the *aṭṭahāsyā*, that makes light of defeat and death and the powers of the ignorance.

### *mahālakṣmī*

The Goddess of the supreme love and delight, and her gifts are the spirit's grace and the charm and beauty of the *ānanda* and protection and every divine and human blessing.

### *mahān*

Great.

### *mahāśakti*

Original Power, supreme Nature, holding in herself infinite existence and creating the wonders of the cosmos.

### *mahāsarasvatī*

The Goddess of the divine skill and of the works of the Spirit, and hers is the Yoga that is skill in works, *yogaḥ karmasu kauśalam*, and the utilities of divine knowledge and the self-application of the spirit to life and the happiness of its harmonies. And in all her powers and forms she carries with her the supreme sense of the masteries of the eternal *īśhvarī*, a rapid and divine capacity for all kinds of action that may be demanded from the instrument, oneness, a participating sympathy, a free identity, with all energies in all beings and therefore a spontaneous and fruitful harmony with all the divine will in the universe.

### *mahat*

The gnostic level (*vijñāna*) not the supreme plane of our consciousness but a middle or link plane. Interposed between the triune glory of the utter Spirit, the infinite existence, consciousness and bliss of the Eternal and our lower triple being and nature, it is as if it stood there as the mediating, formulated, organising and creative wisdom, power and joy of the Eternal.

### *mahattva*

Greatness; greatness of sustaining force.

### *maheśvarī*

Goddess of the supreme knowledge. She brings to us her vision for all kinds and widenesses of truth, her rectitude of the spiritual will, the calm and passion of her supra-mental largeness, her felicity of illumination.



*mahimā*

Greatness; magnitude; one of the eight siddhis of Hatha-yoga; the power of increasing size at will.

*manahkoṣa*

The mind sheath or the mental vehicle.

*manana*

Thinking; meditation; thinking of God in all things.

*manas*

Sense mind; simple mind. It is the activity emerging from the basic consciousness which makes up the whole essentiality of what we call sense.

*manas* is the development from the external *citta*; it is the first organising of the crude stuff of the consciousness excited and aroused by external contacts.

It is in the first place an organiser of sense-experience; in addition it organises the natural reactions of the will in the embodied consciousness and uses the body as an instrument, uses as it is ordinarily put, the organs of action.

*mānasa buddhi*

Mental will and intelligence; mental reason.

*maṅgala*

Good.

*maṅgala amaṅgala*

Good and evil; good fortune and ill fortune.

*manomayaprāṇa śarīra-netā*

The mental being who leads the life and the body.

*manomaya puruṣa*

Mental person; the mind-soul and mind-consciousness in man. Mental soul, in whose nature the clarity and luminous power of the mind acts in its own right independent of any limitation or oppression by the vital or corporeal instruments; it rather rules and determines entirely the forms of its body and the powers of its life.

*mantra*

Sacred syllable, name or mystic formula; set words or sounds having a spiritual significance and power; name in

itself; incantation; the expressive sound-symbol.

Its function is to create vibrations in the inner consciousness that will prepare it for the realisation of what the mantra symbolises and is supposed indeed to carry within itself.

The mantra is a psycho-spiritual means, at once a symbol, an instrument and a sound body for the divine manifestation, and of the same kind are the images of the Godhead and of its personalities of powers used in meditation or for adoration in Yoga.

*manu śāstra*

A scripture wherein the social and moral law is combined with the declaration of certain eternal principles of our highest nature.

*mānuṣīm tanum āśritam*

(Godhead) lodged in human body.

*māyā*

Phenomenal consciousness; wisdom-formation of the Eternal; illusion; unreality; some possessing and compelling ignorance; the power of self-illusion in Brahman; the great cosmic illusion; the original creative illusion; adverse formative power of a lower knowledge, the deceit, illusion and deluding magic of the *rākṣasa*.

*Māyā* in its original sense meant a comprehending and containing consciousness capable of embracing, measuring and limiting and therefore formative; it is that which outlines, measures out, moulds forms in the formless, psychologises and seems to make knowable the Unknowable, geometrises and seems to make measurable the limitless. Later the word came from its original sense of knowledge, skill, intelligence to acquire a pejorative sense of cunning, fraud or illusion and it is in the figure of an enchantment or illusion that it is used by the philosophical systems.

*māyāvāda*

The theory of Illusionism.

*māyāvādin*

An advocate of Mayavada, the theory of Illusionism.

*mokṣa*

Liberation; liberation from the Ignorance; departure into the silent self; a dissolution of the natural existence into some indefinable Absolute; a release of Self-extinction or a self-drawing in the Absolute.

*mukta*

Liberated.

*mukti*

Liberation; spiritual liberation.

*mūlādhāra*

The lowest of the centres at the bottom of the spine; physical consciousness centre which has four petals, red.

*mumukṣutva*

Passion for release.

*na duḥkhena guruṇāpi vicālyate*

Not to be shaken by the most violent touches.

*na karma lipyate nare*

Action cleaves not to a man; works do not cling to leave any mark on man's soul.

*nāḍi (s)*

The subtle nervous organisation of the psychic body; nerve-channels.

*nara-nārāyaṇa*

The Divine, Narayana, making itself one with humanity even as the human, Nara becomes one with the Divine; the complete man and in that completeness he symbolises the supreme mystery of existence.

*nārāyaṇa*

The Divine. *see* under Nara Narayana.

*nāyam ātmā balahīnena labhyaḥ*

This spirit is not to be won by the weak.

*neti neti*

Not this, not that.

*nīdīdhyāṣana*

Fixed contemplation; mentalising and fixing in concentration.

*nirapekṣa*

Without expectation.

*nirāśraya*

Dependent on nothing external for its absolute existence.

*nirguṇa*

Unqualified, not capable of qualities; no quality; without qualities; the impersonal; silent and inactive; the pure-impersonal.

*nirguṇo guṇī*

The qualified who is without qualities; of no character, but bearing and upholding the play of all character, supporting a kind of infinite, one, yet multiple personality.

*nirlipta*

Not attached.

*nirvāṇa*

Non-existence; extinction; void; a dissolution of the external existence into some indefinable Absolute, *mokṣa*. The real dissolution is the release of all that is bindingly characteristic of the lower into the larger being of the Higher, the conscious possession of the living symbol by the living Real.

An extinction of ego, a cessation of all mental, vital and physical activities, of all activities whatsoever, a supreme illumined quiescence, the pure bliss of an impersonal tranquillity self-absorbed and ineffable, void.

It is the individual heart that by sublimating its highest and purest emotion attains to the transcendent Bliss or the ineffable *nirvāṇa*, the individual mind that by converting its ordinary functionings into a knowledge beyond mentality knows its oneness with the Ineffable and merges its separate existence in that transcendent unity.

*nivṛtta*

Without any turn to action.

*niṣceṣṭa*

Without effort.

*niyama* (s)

Methods of moral purification; in the established system of yoga they are five in number. They are a discipline of the mind by regular practices of which the highest is meditation on the divine Being, and their object is to create a Sattwic calm, purity and preparation for concentration upon which the secure pursuance of the rest of the yoga can be founded.

*nīstraiguṇya*

Free from the three *gunas* or modes of Nature,—*sattva*, *rajas* and *Tamas*.

*niṣkāma*

Free from desire.

*niṣkāma-karma*

The work that should be done without any desire for the fruit.

*niṣkriya*

Without initiative or action.

*om*

A vedantic symbol. It is the *mantra*, the expressive sound-symbol of the Brahman consciousness in its four domains from *Turiya* to the external or material plane. It leads towards the opening of the consciousness to the sight and feeling of the One consciousness in all material things, in the inner being and in the supraphysical worlds, in the causal plane above, now superconscient to us and, finally, the supreme liberated transcendence above all cosmic existence.

All word and thought are an outflowing of the great OM, — OM, the Word, the Eternal. Manifest in the forms of sensible objects, manifest in that conscious play of creative self-conception of which forms and objects are the figures, manifest behind in the self-gathered superconscient power of the Infinite, OM is the sovereign source, seed, womb of



thing and idea, and name, — it is itself, integrally, the supreme Intangible, the original Unity, the timeless Mystery self-existent above all manifestation in supernal being.

*padam*

Footings.

*pāpa*

Subjection to vital impurity and desire and wrong impulse which we call sin.

*parabrahman*

Absolute and ineffable Brahman who is beyond all cosmic being.

*param bhāvam*

Highest status.

*paramasyām parāvati*

(seated) in the higher being, in the Supreme beyond.

*parā prakṛti*

Supreme and universal nature.

*parā prakṛtir jīvabhūtā*

The Supreme Prakṛiti has become the jīva. The supreme or the universal Force or Nature unveiled in the liberated individual being; a power of God in movement and action; a power of the being of the divine; in power of self and spirit it is one with śakti.

*parārdha*

The higher hemisphere.

*parā śakti*

Supreme power.

*parā svā prakṛti*

Self-power of God's immediate presence in the being.

*parātpara*

Supreme of the Supreme.

*parigraha*

The egoistic possession; the making things our own in the sense of the ego's claim on God and beings and the world.

*parokṣa*

Indirect; that which is remote from and beyond our vision.

*paśu*

Animal. The *tāntric* gradation of *sādhana* which makes the way of the *paśu*, the herd, the animal or physical being, the lowest stage of its discipline and says that the purely or predominantly ceremonial adoration is the first step of this lowest part of the way.

*paśyati*

Sees.

*pātanjali*

A famous exponent of the Rajayoga system known by his name Patanjala-yoga Darshana.

*piśāca*

Demon; beings of the lower vital plane, who are in opposition to the Gods; unbound vital being.

*piśācavat*

As the unbound vital being, the divine maniac or else the divine demoniac.

*prajñā*

Wisdom; the all-wise Intelligence; The energy of Prajna is what the Europeans call Nature.

*prājñā* (Prajna)

The universal Intelligence, conscious in things unconscious, active in things inert.

(Upanishad) The self situated in deep sleep, is the lord and creator of things; the conscious cause or originally determining soul.

The sleep-self is described as the master of wisdom and knowledge, self of the Gnosis, and as Ishwara, the lord of being.

The sleep-self—what the psychic science calls the subliminal self—described by the Upanishad as bearing an infinitely greater Intelligence, omnipotent, *Prājñā*, the Ishwara. He who knows, the Wise One, prajna. "This," says the Mandukya Upanishad, "is omniscient, omnipotent, the inner

control, the womb of all and that from which creatures are born and into which they depart.”

*prajñā prasṛtā purāṇī*

Wisdom that went forth (from the Eternal) since the beginning.

*prajñāna*

The apprehending Truth-consciousness; the apprehending movement of the Truth-consciousness; apprehending consciousness. Supramental intelligence. It is of the nature of a truth-seeing, truth-hearing and truth-remembering.

Its characteristic movement descending into the mind becomes the source of the peculiar nature of our mental knowledge, intelligence.

*prakāśa*

Clear radiance; light; mental light. It is one of the four-fold perfections of the thinking intelligence. See also *viśuddhi*.

*prakṛti*

Nature; phenomenal Nature; force of cosmic nature; executive Nature; mechanical executive process; Nature soul; executive conscious force; active force of Nature; *māyā*, that which limits; the energy; the Will-in-Power executive in the universe. Creative Consciousness-Force of the universal Reality; the Force that goes forth from the conscious Soul or Purusha; the Force-Soul or Nature-Soul as distinct from Purusha, the conscious soul; the mechanically active Energy of the Sankhyas.

Nature is power of the spirit, and she is too working and process of its power formulating name and form of being, developing action of consciousness and knowledge, throwing itself up in will and impulsion, force, and energy, fulfilling itself in enjoyment. Nature is *prakṛti*, *māyā*, *śakti*.

Prajnana or apprehending consciousness makes the fundamental division of the Purusha, the conscious soul who knows and sees and by his vision creates and ordains, and the Prakriti, the Force-Soul or Nature-Soul which is his

knowledge and his vision, his creation and his all-ordaining power.

*prakṛti-śakti*

The universal Mother. Prakṛti, Nature-Force, in front and *śakti*, Conscious-Force, Soul-Force behind her,—for these two are the inner and outer faces of the universal Mother,—account for all that is done in the universe. The universal Mother, *prakṛti-śakti*, is the one and only worker.

*prāṇa (s)*

Life energy; desire-mind; life-soul; life-force; life principle; nervous or life activities; especially the first of the five *prāṇas*, the breath; vitality—the principle to which the ancient Indian thinkers gave the name of *vāyu* or *prāṇa*, the life-stuff, the substantial will and energy in the cosmos working out into determined form and action and conscious dynamis of being.

*prāṇa koṣa*

The vital sheath; the nervous system or vital vehicle. See under *annakoṣa*.

*prāṇamaya puruṣa*

The vital being or the life being which is a projection of the Divine Puruṣa; the life-soul and life-consciousness in man; vital soul in whose nature the life-energy tyrannise over the mental and physical principles.

The soul in life is the vital conscious being which is capable of looking beyond the duration and limits of the life behind and in front, an identity with the universal Life-being, but does not look beyond a constant vital becoming in time.

The being behind the Force of Life, in its outer form in the ignorance, generates the desire-soul which governs most men and which they mistake often for the real soul.

There are four parts of the vital being—the mental vital which gives a mental expression by thought, speech or otherwise to the emotions, desires, and other movements of the vital being; the emotional vital which is the seat of vari-

ous feelings; the central vital which is the seat of the stronger vital longings and reactions; and the lower vital which is occupied with small desires and feelings. Their respective seats are (1) the region from the throat to the heart, (2) the heart, (3) from the heart to the navel, (4) below the navel.

*prāṇāyāma*

Control of the breath or vital power. The regulated direction and arrestation by exercises of breathing of the vital currents of energy in the body.

*prāṇika (prāṇic)*

Of the vital; of the life-force.

*prāṇika śakti*

Life-force; greater life-force.

*prārabdha*

Past energy; continued initiative of past energy.

*prasannatā*

Clear purity and gladness.

*pratiṣṭā*

Basis; support.

*pratyakṣa*

Direct; direct knowledge; real and evident; that which is present to the eyes.

*pratyakṣa dṛṣṭi*

Direct sight.

*pravīṇyante karmāṇi*

Works vanish and are dissolved.

*pravṛtti*

Evolution; kinesis; the soul's evolution into the action; impulsion to activity; pure force of action; coming into action.

*prema-sāmarthya*

Power of (universal) love.

*preyas*

Pleasant.

*priyam*

Pleasant.



*punya*

The rule of prescribed moral formulas which we call virtue.

*pūrṇatā*

Fullness.

*puruṣa*

Soul; conscious Soul; inner being; conscious Soul that knows, observes, attracts, governs; the Soul that knows and commands; real Man in us; a Divine infinite Person; soul is spirit cognisant of the workings of its nature, supporting them by its being, enjoying or rejecting enjoyment of them in its delight of being.

Purusha may establish himself in any plane of being, take any principle of being as the immediate head of his power and live in the working of its proper mode of conscious action. The soul may dwell in the principle of infinite unity of self-existence and be aware of all consciousness, energy, delight, knowledge, will, activity as conscious form of this essential truth, *sat* or *satya*. It may dwell in the principle of infinite conscious energy, *tapas*, and be aware of it unrolling out of self-existence the works of knowledge, will and dynamic soul-action for the enjoyment of an infinite delight of the being. It may dwell in the principle of infinite self-existent delight and be aware of the divine *ānanda* creating out of its self-existence by its energy whatever harmony of being. In these three poises the consciousness of unity dominates; the soul lives in its awareness of eternity, universality, unity, and whatever diversity there is, is not separative, but only a multitudinous aspect of oneness. It may dwell too in the principle of supermind, in a luminous self-determining knowledge, will and action which develops some coordination of perfect delight of conscious being. In the higher gnosis unity is the basis, but it takes its joy in diversity; in lower fact of supermind diversity is the basis, but it refers back always to a conscious unity and it takes joy in unity. These ranges of consciousness are beyond our present level; they are superconscious to our

normal mentality. That belongs to a lower hemisphere of being.

*puruṣa-prakṛti*

Soul-Nature; the Spirit or Conscious Being in its relation to Nature. The great biune duality which, though in aspect is separate, is inseparable.

*puruṣottama*

The Supreme; the divine Person; the one Spirit; supreme Soul; the divine Self; the Transcendental Divine who is here in the secret heart of our mystery, veiled by many coats and disguises of his magic world-wide *yoga-māyā*.

The Supreme who contains in himself the impersonal and the numberless personalities, the qualitless and infinite qualities, pure being, consciousness and delight and the endless play of their relations.

*rādhā*

Radha is the personification of the absolute love for the Divine, total and integral in all parts of the being from the highest spiritual to the physical, bringing the absolute self-giving and total consecration of all the being and calling down into the body and the most material nature the Supreme Ananda.

*rāga-dveṣa*

Liking and disliking; emotional attraction and repulsion.

*rajas*

The principle of kinesis, passion, endeavour, struggle, initiation.

It perverts knowledge, makes our reason the accomplice of falsehood and the abettor of every wrong movement, disturbs and twists our life-force and its impulses, oversets the balance and health of the body. Rajas captures all high-born ideas and high-seated movements and turns them to a false and egoistic use; even divine Truth and divine influences, when they descend into the earthly plane, cannot escape this misuse and seizure.

The principle of *Rajas* has its strongest hold on the vital nature. It is the Life within us that is the strongest kinetic motor power, but the life-power in earthly beings is possessed by the force of desire, therefore *Rajas* turns always to action and desire; desire is the strongest human and animal initiator of most kinesis and action, predominant to such an extent that many consider it the father of all action and even the originator of our being. Moreover, *Rajas* finding itself in a world of matter which starts from the principle of in-conscience and a mechanically driven inertia, has to work against an immense contrary force; therefore its whole action takes on the nature of an effort, a struggle, a besieged and an impeded conflict for possession which is distressed in its every step by a limiting incapacity, disappointment and suffering: even its gains are precarious and limited and marred by the action of the effort and an after-taste of insufficiency and transience.

*Rajas* contributes our normal active nature with all its good and evil; when unchastened by a sufficient element of *Sattwa*, it turns to egoism, self-will and violence, the perverse, obstinate or exaggerating action of the reason, prejudice, attachment to opinion, clinging to error, the subservience of the intelligence to our desires and preferences and not to the truth, the fanatic or the sectarian mind, self-will, pride, arrogance, selfishness, ambition, lust, greed, cruelty, hatred, jealousy, the egoism of love, all the vices and passions, the exaggerations of the aesthesis, the morbidities and perversions of the sensational and vital being.

*Rajas* unconverted, no divine change or divine life is possible.

*rājasika* (rajasic)

Having the quality of *rajas*. (v.)

*rājayoga*

It is a psychic science and it includes the attainment of all the higher states of consciousness and their powers by which

the mental being rises towards the superconscient as well as its ultimate and supreme possibility of union with the Highest.

The Rajayoga process is mental and psychic. It selects the mental being in its different parts as its lever-power; it concentrates on the subtle body.

It depends on this perception and experience that our inner elements, combinations, functions, forces, can be separated or dissolved, can be new-combined and set to novel and formerly impossible workings or can be transformed and resolved into a new general synthesis by fixed internal processes.

It aims at the liberation of the mental being, the control of the emotional and sensational life, the mastery of the whole apparatus of thought and consciousness. It fixes its eyes on the *citta*, that stuff of mental consciousness in which all these activities arise, to purify and to tranquilise. The preliminary movement of Rajayoga is a careful self-discipline by which good habits of mind are substituted for the lawless movements that indulge the lower nervous being. By the practice of truth, by renunciation of all forms of egoistic seeking, by abstention from injury to others, by purity, by constant meditation and inclination to the divine *puruṣa* who is the true lord of the mental kingdom, a pure, glad, clear state of mind and heart is established.

Afterwards, the ordinary activities of the mind and sense must be entirely quieted in order that the soul may be free to ascend to higher states of consciousness and acquire the foundation for a perfect freedom and self-mastery. It adopts from the Hathayogic system the devices of *āsana* and *prāṇāyāma*, but reduces their multiple and elaborate forms to one simplest and directly effective process for the control of the body and the vital functions and for the awakening of the *kuṇḍalinī*. This done, the system proceeds to the perfect quieting of the restless mind and its elevation to a higher plane through concentration of mental force by the succes-



sive stages which lead to *samādhi*. By *samādhi* Rajayoga serves a double purpose. It compasses a pure mental action liberated from the confusions of the outer consciousness and passes thence to the higher supramental planes on which the individual soul enters into its true spiritual existence. But also it acquires the capacity of that free and concentrated energising of consciousness on its object which our philosophy asserts as the primary cosmic energy and the method of divine action upon the world. The ancient system of Rajayoga aimed not only at Swarajya, self-rule or subjective empire, the entire control by subjective consciousness of all the states and activities proper to its own domain, but included Samrajya as well, outward empire, the control by the subjective consciousness of its outer activities and environment.

It aims at a supernormal perfection and enlargement of the capacities of the mental life and goes beyond it into the domain of the spiritual existence. The weakness of the system lies in its excessive reliance on abnormal states of trance. In it the spiritual life tends to withdraw into a secondary plane at the back of our normal experiences instead of descending and possessing our whole existence. In Rajayoga the chosen instrument is the mind. Our ordinary mentality is first disciplined, purified and directed towards the divine Being, then by a summary process of *āsana* and *prāṇāyāma* the physical force of our being is stilled and concentrated, the life-force released into a rhythmic movement capable of cessation and concentrated into a higher power of its upward action, the mind, supported and strengthened by this greater action and concentration of the body and life upon which it rests, is itself purified of all its unrest and emotion and its habitual thought-waves, liberated from distraction and dispersion, given its highest force of concentration, gathered up into a trance of absorption. Two objects, the one temporal, the other eternal, are gained by this discipline. Mind-power develops in another



concentrated action abnormal capacities of knowledge, effective will, deep light of reception, powerful light of thought-radiation which are altogether beyond the narrow range of our normal mentality; it arrives at the Yogic or occult power around which there has been woven so much quite dispensable and yet perhaps salutary mystery. But the one final end and one all-important gain is that the mind, stilled and cast into a concentrated trance, can lose itself in the divine consciousness and the soul be made free to unite with the divine Being.

*rajoguṇa*

Quality of vital passion, impulsion or drive of propensity in us.

*rājyam samṛddham*

Spirit's eternal kingdom of greatness, joy and peace; inner kingdom of heaven.

*rākṣasa (s)*

Beings of the middle vital plane who are in opposition to Gods, the powers of light.

*rākṣasika* (Rakshasic)

Of *rākṣasa*. (q.v.)

*rasa*

Pure taste; right taste; meaning, design, harmony; sap; taste of delight. The delight in things; the essential delight-giving quality of things; the essence of a thing and its taste; aesthetic delight; the essence of delight; essence in experience.

*rasagrahaṇa*

Acceptance of *rasa*; the seizing of the principle of delight.

*rāsa-līlā*

A dance, a whirl of mighty energies, but the Master of the dance holds the hands of His energies and keeps them to the rhythmic order, the self-traced harmonic circles of His *rāsa-līlā*.

In the free infinity of the self-delight of Sachchidananda there is a play of the divine child, of the infinite Lover, and

its mystic soul-symbols repeat themselves in characters of beauty and movements and harmonies of delight in timeless forever.

*raudra*

Rudra like; wrathful; terrible; violent; strength; force; force that bears.

*ṛṣi*

The sage; the seer; the truth-seer; those who saw the true law of things, directly by inner vision.

One who has lived fully the life of man and found the word of the supra-intellectual, supramental, spiritual truth. He has risen above the lower limitations and can view all things from above, but also he is in sympathy with their effort and can view them from within; he has the complete inner knowledge and the higher surpassing knowledge. Therefore he can guide the world humanly as God guides it divinely, because like the Divine he is in the life of the world and yet above it.

*ṛtam*

The right; ordered truth of active being; law; the true. It is the action of the divine knowledge, will and joy in the lines of the truth, the play of the Truth-consciousness.

*ṛtam jyotiḥ*

The sun (as spoken of in the Vedas); the truth light; the creative light and power of the Transcendence, the supramental light.

*ṛtasya sve dame*

The native home of the infinite and illimitable truth where all existence discovers its unity.

*ṛtena ṛtam apihitam dhruvam...daśa śatā saha tasthus tad ekam*

There is a firm truth hidden by truth (the eternal concealed by this other of which we have here these lower intuitions); there the ten hundred rays of light stand together; that is One.

*rudra*

The energy forcefully working upon or shattering the human

or other obstacle; strong energy of the Divine that can battle without hatred and destroy without wrath because all the time aware of the things it destroys as parts of itself.

*rupam kalyāṇatamam*

The most blessed form of all the vision of that sun's fairest form of all in which the soul most intimately possesses its oneness with the infinite Purusha.

*śabdabrahmātivartate*

Exceeding the verbal Brahman, that is, exceeds the Scriptures; passing beyond the range of Veda and Upanishad.

*saccidānanda*

Existence-Consciousness-Bliss; Force and Existence made one in Bliss; the Supreme Reality as Self-existent Being, Consciousness and Bliss; the triune principle of Existence, Consciousness and Bliss which is the eternal nature of the supreme Reality; the highest positive expression of the Reality to our consciousness. Its total consciousness is the integral, the supramental concentration. Spiritual being, consciousness and bliss.

A trinity of transcendent existence, self-awareness and self-delight.

It is the metaphysical description of the supreme *ātman*, the self-formulation, to our awakened knowledge, of the Un-knowable whether conceived as a pure Impersonality or as a cosmic Personality manifesting the universe.

An infinite existence, an infinite consciousness and self-founded power of conscious being, an infinite bliss in all his existence.

*sadas*

Seat.

*sādhaka*

One who follows the yogic discipline to attain perfection or *siddhi*.

*sādhanā*

Method or practice; the practice by which perfection

(*siddhi*) is attained.

*sādharmya*

Becoming of one law of being and nature with the Supreme.  
*sādharmya-gati*

A coming to be one in law of being with the supreme, universal and indwelling Divine. (*see also sādṛśya mukti*).

*sādharmya-mukti*

Liberation by assumption of the Divine Nature. The acquisition of the divine nature by the transformation of this lower being into the human image of the Divine.

Freedom in the active Brahman as well as in the silence, by becoming one with the *nirguṇa* in our essence and one with *saguṇa* in the liberty of our active being, in our nature.

*sadoṣam*

Defective.

*sādṛśya*

Likeness; likeness of the Divine; *ānanda* of mutual reflection, the thing that we call likeness.

*sādṛśya-mukti*

Liberation by likeness to the Divine; a liberation from our lower nature and a change into the divine nature. Liberation into the divine resemblance out of the bondage of the human seeming.

*saguṇa*

With qualities; active; active and possessed of qualities; the personal; the divine Person.

*sahasradala*

Thousand-petalled lotus; thousand-petalled centre from which all mental and vital energy flows.

*sākṣī*

Witness; witness self or Purusha. It is a pure consciousness who watches Nature and sees it as an action reflected upon the consciousness and enlightened by that consciousness, but in itself other than it.

*śakti*

Capacity; power; will; force; energy; the divine or cosmi

energy; the power of the Infinite and the Eternal; the Conscious Power; the Consciousness-Force; the Divine Puissance; the creative Consciousness-Force of the universal Reality; World-Mother; *māyā*; *prakṛti*; Nature. *śakti* is more than strength, it is the universal energy which moves the stars, made individual.

Conscious Will of the Spirit moved to manifest its being in infinite ways, a Will or Power not ignorant but at one with its own self-knowledge and its knowledge of all that it is put out to express.

This Will is that inmost dominant and often veiled conscious force of our being and of all being, that sovereignly determines our orientation and of which the intellect and heart are more or less blind and automatic servants and instruments.

World-Mother; creatrix of the universe. Shakti is Prakriti ensouled by Purusha, the Supreme Prakriti.

*sālokya*

Continual absorbed living in his presence; mutual presence; dwelling of the soul in the Divine; one status and periphery of being with the Divine.

*sālokya mukti*

Liberation by conscious existence in one world of being with the Divine; one of the four stages of beatitude; an eternal automatic dwelling in the highest existence of the Supreme. It is the liberation by which the whole conscious existence dwells in the same status of being as the Divine, in the state of *saccidānanda*.

*śama*

Tranquillisation; self-government.

*samādhi*

Trance; yogic trance; ecstatic trance in which the consciousness passes away from outer objects.

In it the mind acquires the capacity of withdrawing from its limited waking activities into freer and higher states of consciousness.



It is not merely a state withdrawn from all consciousness of the outward, withdrawn even from all consciousness of the inward into that which exists beyond both whether as seed of both or transcendent even of their seed-state; but a settled existence in the One and Infinite, united and identified with it, and this status to remain whether we abide in the waking condition in which we are conscious of the forms of things or we withdraw into the inward activity which dwells in the play of the principles of things, the play of their names and typical forms or we soar to the condition of static inwardness where we arrive at the principles themselves and at the principle of all principles, the seed of name and form.

*samādhistha*

Settled in *samādhi*. For the soul that has arrived at the essential *samādhi* and is settled in it in the sense the Gita attaches to the word, has that which is fundamental to all experience and cannot fall from it by any experience however distracting to one who has not yet ascended the summit.

*samam brahma*

The equal Brahman. (q.v.) the immutable Brahman in His poise of peace, self-possession, equality; the equal and impartial Mother.

*samaṣṭi*

The collective being.

*samatā*

Equality; perfect equality; freedom from mental, vital, physical preferences, an even acceptance of all God's workings within and around.

*samatvam yoga ucyate*

Equality is called yoga.

*sāmīpya*

Nearness and contact; *ānanda* of nearness and contact and mutual presence; indivisible proximity (with the Divine); intent living in God's presence. Dwelling of the soul with

the Divine. This is the intense hope of all yoga of love and beatitude.

*sāmīpyamukti*

A continual absorbed or intent living in the presence of the Divine.

*saṁjñāna*

Contact of consciousness with its objects; supramental sense; sense in its purity; a direct and original activity of the infinite power of its consciousness.

It is a contacting of existence, presences, things, forms, forces, activities, but a contacting of them in the stuff of the supramental being and energy, not in the divisions of matter and through the physical instrument.

It is the conscious being's contactual, substantial awareness of its own extended substance of self and in it of all that is of the infinite or universal substance.

Contact of consciousness with its objects (sense is fundamentally not the action of certain physical organs, but the contact....)

*saṁkalpārambha*

Beginning of desire; individual initiation.

*saṁkalpa*

Resolution.

*saṁkara*

A confusion of working, a departure from the Dharma, the just and right action of things which in the right action are pure and helpful to our perfection and this departure is usually the result of an ignorant confusion of Dharmas in which the function lends itself to the demand of other tendencies than those which are properly its own.

*sāṁkhya (s)*

A system of philosophy and spiritual practice based upon a detailed analysis of nature and consciousness, *prakṛti* and *puruṣa*. It stresses the personal aspect, makes the *puruṣa* many, plural and assigns universality to Nature; in this view each soul is an independent existence, although all souls ex-

perience a common universal Nature. The analytic thinkers. The abstract and analytical realisation of truth.

He (man) tries to live more and more as the witness *puruṣa*, regarding the action of Nature, without interest in it, without sanction to it, detached, rejecting the whole action withdrawing into pure conscious existence. This is the Sankhya liberation.

*sāmrājya*

Outward empire, the control by the subjective consciousness of its outer activities and environment; the empire of one's world; one of the two aims proposed to itself by the positive Yoga of the ancients, the other being *svarājya* (q.v.).

*samrāt*

Emperor; king; a knower and master of his environing world of being.

*samūha*

The gathering together of the rays into the body of the Sun of gnosis, as described in the Isha Upanishad.

*saṁyama*

Control; self-control; a concentration, directing or dwelling of the consciousness, by which one can become aware of all that is in the object.

*sanātana dharma*

Everlasting verities.

*sannyāsin*

An ascetic. According to the Gita, one who has inwardly renounced all is the true Sannyasin. "He should be known as always a Sannayasin (even when he is doing action) who neither dislikes nor desires; for free from the dualities he is released easily and happily from bondage."

*sānoḥ sāmum āruhat*

At each height; ascending from height to height; flying from height to height.

*śānti*

Peace; calm; a firm peace and absence of all disturbance and trouble.

*sarvabhāvena*

In every way of being.

*sarva-jñāna sāmāthyā*

Integral capacity. It is one of the fourfold perfection of the thinking intelligence. See *viśuddhi*.

*sarvakṛt*

Doing all actions.

*sarvalokamaheśvaram suhṛdam sarvabhūtānām*

The Lord of all the worlds who is the friend of all creatures.

*sarvam brahma*

Brahman that is the All; Self as the All.

*sarvam karmākhilam jñāne parismāpyate*

All the totality of works finds its rounded culmination in knowledge.

*sarvārambha parityāgī*

Without initiative; one who is without initiative or action.

*śāstra*

Scripture which contains the knowledge of the truths, principles, powers and processes that govern the realisation of the Divine.

A statement of the signs and methods, the effective principles and way of working of the path of yoga which the *sādhana* elects to follow.

*sat*

Being; good; saintly; virtuous; existence; the One Existence; the Pure Existence; pure essence; Self existence; abstract existence; essential truth; self-conscious existence. It is the third word in the formula *Om, Tat, Sat*, and indicates the supreme and universal existence in its principles.

*sat—asat*

The embrace of the true and the false, the existent and the non-existent, *māyā*.

*sat—puruṣa*

An existent.

Clarity; the quality that illumines; one of the three Gunas, fundamental qualities or modes of Nature; the principle of light and harmony in Nature; the mode of poise, peace, harmony, knowledge and satisfaction. *Sattva* is the force of equilibrium and translates in quality as good and harmony and happiness and light. A fineness and enlightenment, a governed energy, an accomplished harmony and poise of the whole being is the consummate achievement of the sattwic nature. It is directed to good, to knowledge, to delight and beauty, to happiness, right understanding, right equilibrium and right order; its temperament is the opulence of a bright clearness of knowledge and lucent warmth of sympathy and closeness.

The principle of assimilation, equilibrium and harmony. The principle of *sattva* has its strong hold in the mind; not so much in the lower parts of the mind which are dominated by the rajasic life-power, but mostly in the intelligence and the will of the reason. Intelligence, reason, rational will are moved by the nature of their predominant principle towards a constant effort of assimilation, assimilation by knowledge, assimilation by a power of understanding will, a constant effort towards equilibrium, some stability, rule, harmony of the conflicting elements of natural happening and experience. The attainment of assimilation, equilibrium and harmony brings with it always a relative but more or less intense and satisfying sense of ease, happiness, mastery, security, which is other than the troubles and vehement pleasures insecurely bestowed by the satisfaction of rajasic desire and passion. Light and happiness are the characteristics of the sattwic Guna.

The gifts of *sattva* are the mind of reason and balance, clarity of the disinterested truth-seeking open intelligence, a will subordinated to the reason or guided by the ethical spirit, self-control, equality, calm, love, sympathy, refinement, measure, fineness of the aesthetic and emotional



mind, in the sensational being delicacy, just acceptivity, moderation and poise, a vitality subdued and governed by the mastering intelligence. The accomplished types of the sattwic man are the philosopher, saint and sage.

*sāttvika* (Sattwic)

Luminous; full of the quality of *sattva*, the principle of light and harmony; anglicised adjective of *sattva* (q.v.).

*satya* (*m*)

The Truth; the essential truth; the essential truth of being; truth-consciousness; self-truth; *satyam* is the truth of being which so acts; the dynamic essence of the Truth-Consciousness.

*satya yuga*

The Golden Age of the tradition; the Age of Truth or true existence. For the sign of the *satya yuga* is that the Law is spontaneous and conscious in each creature and does its own works in a perfect harmony and freedom.

*saumya*

Sweetness, mildness.

*saumyatva*

Sweetness of heart and clarity.

*sāyujya*

Identity; sustained identity; identification with the Real and Eternal; absorbed dwelling in the Divine. The absolute union of the Divine with the human spirit, in that reveals itself a content of all that depends here upon difference,—but there the difference is only a form of oneness.

*sāyujya mukti*

The freedom born of unbroken contact of the being in all parts with the Divine by which it becomes, free even in its separation, even in the duality; the abolition of all individual being and a casting away, in the trance of immersion, of all individual or universal relations with the Divine.

*siddha*

Perfected soul

*siddhi*

Perfection; occult powers.

In Hathayoga there are eight *siddhis* or extraordinary powers viz. *garimā*, *mahimā*, *aṇimā* *laghimā* etc.

Its first determining element is the intensity of the turning of the force which directs the soul inward. The power of aspiration of the heart, the force of the will, the concentration of the mind, the perseverance and determination of the applied energy are the measure of that intensity.

*śiva*

Impersonal Goodness; Eternal Being; Brahman. The force that bears and harmonises. The God of ascetic renunciation who destroys all things.

The name of the third God of the Hindu trinity who is entrusted with the work of destruction as Brahma and Vishnu are with the creation and preservation. Shiva is the Eternal's Personality of Force, through him all is created, through his passion, through his rhythm, through his concentration.

*so'ham*

I am He; that I am; the *jīva* is himself the self; Spirit, Divine.

*soma*

Wine of divine Bliss; the power of the *ānanda*.

*śraddhā*

Faith; faith is only a will aiming at greater truth.

It is needed assent of the soul and without this assent there can be no progress. The perfect faith is an assent of the whole being to the truth seen by it or offered to its acceptance, and its central working is a faith of the soul in its own will to be and attain and become and its idea of self and things and its knowledge, of which the belief of the intellect, the heart's consent and the desire of the life mind to possess and realise are the outward figures. This soul faith, in some form of itself, is indispensable to the action of the being and without it man cannot move a single pace in life, much less

take any step forward to a yet unrealised perfection.

Faith is the great motor-power of our being in our aspiration to perfection.

It is in reality an influence from the supreme Spirit and its light a message from our supramental being which is calling the lower nature to rise out of its petty present to a great self-becoming and self-exceeding.

*śravaṇa*

Hearing; function of gathering and reflection.

*śreyas*

The good.

*śruta*

That which is heard; the Word, the thing heard.

*śrotavyasya śrutasya ca*

Of all that is heard and that is about to be heard. All that he has heard and all that he has yet to hear.

*sthūla śarīra*

Gross body. *prāṇa* and physicality together make the gross body.

*śuddhi*

Purification; a condition of *mukti* or liberation, all purification is a release, a delivery; for it is a throwing away of limiting, binding, obscuring imperfections and confusions.

*śūdra*

The last of the four graded classes of society, the more undeveloped human type, unintellectual, without force, incapable of creation and intelligent production, the man fit only for unskilled labour and menial service. In the economic order of society in the ancient India the *śūdra* class ministered to its need of menials and servants.

A turn towards works and labour and service was regarded as a dharma or soul-type of the *śūdra*. He was considered as not one of the twice born, but an inferior type. The well-developed *śūdra* soul-type has the instinct of toil and the capacity of labour and service. The natural *śūdra* works not from a sense of the dignity of labour or from the

enthusiasm of service,—though that comes by the cultivation of this *dharma*,—not as the man of knowledge for the joy or gain of knowledge, not from a sense of honour, nor as the born craftsman or artist for love of his work or ardour for the beauty of its technique, nor from an ordered sense of mutuality. Yet man could not be perfect and complete if he had not this element of nature in him to raise to its divine power.

*sukha-bhoga*

Enjoyment of pleasure.

*sukha-bhoga duḥkha-bhoga*

Enjoyment of pleasure and suffering of pain.

*sukham*

A positive inner spiritual happiness and spiritual ease of the natural being which nothing can lessen.

*sūrya śakti*

A power of light of the Ishwara.

*sūrya savitrī*

The light which is the father of all things; the Wisdom-Luminous who is the bringer-out into manifest existence.

*sūryasya dvārā*

The gates of the sun.

*suṣupti*

Sleep-state; the sleep self is described as Prajna, the Master of Wisdom and Knowledge, Self of the Gnosis, and as Ishwara, the Lord of being. The sleep-state is a consciousness corresponding to the supramental plane proper to the gnosis, which is beyond our experience because our causal body or envelope of gnosis is not developed in us, its faculties not active, and therefore we are in relation to that plane in a condition of dreamless sleep. This is the third province of consciousness in the old Indian psychology.

*svabhāva*

Nature; real nature; our essential nature; essentiality; soul-nature; self-being; our “own being”; lit., the princi-

ple of the self-becoming; one's own becoming; nature of conscious existence in phenomena; the divine stuff of one's soul; the principle of the self, *adhyātma*, operative as the original nature of the being, "own way of becoming", and this proceeds out of the Self, the Akshara.

*svadharma*

Use; function; law; Self-law; essential law; one's own law of action; form of dynamic nature; true rule and way of being.

*svādhīna*

Free.

*svapna*

Dream-state or self. The dream state is a consciousness corresponding to the subtler life-plane and mind-plane behind, which to us, even when we get intimations of them, have not the same concrete reality as the things of the physical existence. In the old Indian psychology it is the second province of consciousness.

*svarājya*

Self-rule or subjective empire; the empire of oneself; one of the two aims proposed to itself by the positive Yoga of the ancients.

*svarāt*

Self-knower; self-ruler.

*svarūpa*

Self-form; essential form; one's own being; the form of essential being of a thing; the eternal form of the Divinity, as used in the Gita.

*tamas*

One of the three *gunas*, fundamental qualities or modes of Nature; the Indian word for the principle of inertia of consciousness and force.

A consciousness dull and sluggish and incompetent in its play is said to be tamasic; a force, a life-energy that is indolent and limited in its capacity, bound to a narrow range of instinctive impulses, not developing, not seeking



farther, not urged to a greater kinetic action or a more luminously conscious action, would be assigned to the same category.

Tamas is the force of inconstancy and inertia and translates in quality as obscurity and incapacity and inaction. The stigmata of Tamas are blindness and unconsciousness and incapacity and unintelligence, sloth and indolence and inactivity and mechanical routine and the mind's torpor and life's sleep and the soul's slumber. Its effect, if uncorrected by other elements, can be nothing but disintegration of the form or the poise of the nature without any new equilibrium or force of kinetic progress. At the heart of this inert impotence is the principle of ignorance and an inability or slothful unwillingness to comprehend, seize and manage the stimulating or assailing contact, the suggestion of environing forces and their urge towards fresh experience.

Tamas, the principle of inertia, is strongest in material nature and in our physical being. The action of this principle is of two kinds, inertia of force and inertia of knowledge. Whatever is predominantly governed by Tamas, tends in its force to a sluggish inaction and immobility or else to a mechanical action which it does not possess, but is possessed by obscure forces which drive it in a mechanical round of energy; equally in its consciousness it turns to an inconstancy or enveloped subconstancy or to a reluctant, sluggish or in some way mechanical conscious action which does not possess the idea of its own energy, but is guided by an idea which seems external to it or at least concealed from its active awareness. Thus the principle of our body is in its nature inert, subconstancy, incapable of anything but a mechanical and habitual self-guidance and action: though it has like everything else a principle of kinesis and a principle of equilibrium of its state and action, an inherent principle of response and a secret consciousness, the greatest portion of its rajasic motions are contributed

by the life-power and all the overt consciousness by the mental being.

Tamas brings into our emotional nature insensibility, indifference, want of sympathy and openness, the shut soul, the callous heart, the soon spent affection and langour of the feelings, into our aesthetic and sensational nature the dull aesthesis, the limited range of response, the insensibility to beauty, all that makes in man the coarse, heavy and vulgar spirit.

Tamas in its own right produces the coarse, dull and ignorant type of human nature.

Tamas obscures and prevents the light of the divine knowledge from penetrating into the dark and dull corners of our nature. Tamas incapacitates and takes away the power to respond to divine impulse and the energy to change and the will to progress and make ourselves plastic to greater *śakti*.

*tāmasika* (Tamasic)

Resigned and inert; having the quality of *tamas* (q.v.); anglicised adjective of *tamas*.

*tantra*

Doctrine; theory; a class of works teaching magical and mystical formularies.

A remarkable yogic system which is in its nature synthetical and starts from a great central principle of Nature, a great dynamic force of Nature; but it is a Yoga apart, not a synthesis of other schools.

In its origin Tantra was a great and puissant system founded upon ideas which were at least partially true. Even its twofold division into the right-hand and left-hand paths, *Dakshina Marga* and *Vama Marga*, started from a certain profound perception. In the ancient symbolic sense of the words, *dakṣiṇa* and *vāma*, it was the distinction between the way of Knowledge and the way of *ānanda*,—Nature in man liberating itself by right discrimination in power and practice of its own energies, elements and potentialities

and Nature in man liberating itself by joyous acceptance in power and practice of its own energies, elements and potentialities. But in both paths there was in the end an obscuration of principles, a deformation of symbols and a fall.

Tantra expressly differentiates itself from the Vedantic method of Yoga. Hathayoga, Rajayoga and the Trimarga (the triple path of Knowledge, Devotion and Works) are Vedantic in their principle; their force is in knowledge, their method is knowledge, though it is not always discernment by the intellect but may be, instead, the knowledge of the heart expressed in love and faith or knowledge in the will working out through action. In all the Lord of the Yoga is the Purusha, the Conscious Soul that knows, observes, attracts, governs. But in Tantra it is rather Prakriti, the Nature-Soul, the Energy, the Will-in-Power executive in the universe. It was by learning and applying the intimate secrets of this Will-in-Power, its method, its Tantra, that the Tantric Yogin pursued the aims of his discipline, —mastery, perfection, liberation, beatitude. Instead of drawing back from manifested Nature and its difficulties he confronted them, seized and conquered. But in the end, as is the general tendency of Prakriti, Tantric Yoga largely lost its principle in its machinery and became a thing of formula and occult mechanism, still powerful when rightly used, but fallen from the clarity of their original intention. Tantric discipline is in its nature a synthesis. It has seized on the large universal truth that there are two poles of being whose essential unity is the secret of existence, Brahman and Shakti, Spirit and Nature, and that Nature is power of the spirit or rather is spirit as power. To raise nature in man into manifest power of spirit is its method and it is the whole nature that it gathers up for the spiritual conversion. It includes in its system of instrumentation the forceful Hathayogic process and especially the opening up of the nervous centres and the passage through them of

the awakened Shakti on her way to her union with the Brahman, the subtler stress of the Rajayogic purification, meditation and concentration, the leverage of will-force, the motive power of devotion, the key of knowledge. But it does not stop short with an effective assembling of the different powers of these specific Yogas. In two directions it enlarges by its synthetic turn the province of the Yogic method. First, it lays its hand firmly on many of the main springs of human quality, desire, action and it subjects them to an intensive discipline with the soul's mastery of its motives as a first aim and their elevation to a diviner spiritual level as its final utility. Again, it includes in its objects of Yoga not only liberation, which is the one all-mastering preoccupation of the specific systems, but a cosmic enjoyment of the power of the Spirit, which the others may take incidentally on the way, in part, casually, but avoid making a motive or object. It is a bolder and larger system.

In the Tantric method Shakti is all-important, becomes the key to the finding of spirit. Its method starts from the bottom and grades the ladder of ascent upwards to the summit; the opening of the six lotuses is the opening up of the ranges of the power of Spirit. The Tantric system makes liberation the final, but not the only aim; it takes on its way a full perfection and enjoyment of the spiritual power, light and joy in the human existence, and even it has a glimpse of a supreme experience in which liberation and cosmic action and enjoyment are unified in a final overcoming of all oppositions and dissonances.

#### *tāntrika*

Pertaining to Tantra; one who practises the discipline of Tantra.

#### *tapas*

Energy; the eternal divine dynamis; illumined Energy; infinite conscious energy; Force; conscious-Force; enlightened Force; spiritual Force; enlightened force of the conscious being of the spirit; Conscious Force of our being



and all being; the force of consciousness in us dwelling in the idea of the divine Nature upon that which we are in our eternity; concentration of Power of consciousness; Being dwelling in consciousness upon itself for bliss; energy of consciousness—the principle of spiritual power and force in the highest or divine Nature; Lit., heat, afterwards any kind of energism, askesis, austerity of conscious force acting upon itself or its object. Will; the will of the transcendent spirit who creates the universal movement of the universal spirit who supports and informs it, of the free individual spirit who is the soul centre of its multiplicities.

*tapasyā*

Askesis; divine energism; austerity of the personal will; spiritual austerity; spiritual effort by concentration of the energies in spiritual discipline or process. The usual translation of the word by “penance” is quite misleading—the idea of penance entered rarely into the austerities practised by Indian ascetics. Nor was mortification of the body the essence even of the most severe and self-afflicting austerities; the aim was rather an overpassing of the hold of the bodily nature on the consciousness or else a supernormal energising of the consciousness and will to gain some spiritual or other object. Tapasya is more than discipline; it is the materialisation in ourselves by spiritual means of the divine energy creative, preservative and destructive.

*tathaiva bhajate*

So he accepts (them).

*tattvajñāna*

Knowledge of Nature; the knowledge of those essential principles of Being, those essential modes of self-existence on which the absolute Divine has based its self-manifestation.

*tejas*

Splendour; brilliance; light; an unlimited light of energy, force, puissance.



*traiguṇyātītya*

Superiority to the qualitative modes of the inferior Nature.  
*trailokya*

The lower triple world of our being.

*triguṇātīta*

Beyond the three Gunas or three modes of nature. The three lower unequal modes pass into equal triune mode of eternal calm, force and light, the repose, kinesis, illumination of the divine Nature.

*trikāladṛṣṭi*

Vision of the three times; knowledge of the three times held of old to be the supreme sign of the seer and the Rishi.

*trimārga*

The triple path or way; the triple path of devotion, knowledge and works.

It seizes on certain central principles, the intellect, the heart, the will, and seeks to convert their normal operations by turning them away from their ordinary activities and concentrating them on the Divine.

It is indifferent to mental and bodily perfection and aims only at purity as a condition of the divine realisation. A second defect is that as actually practised it chooses one of the three parallel paths exclusively and almost in antagonism to the others.

In the integral view of things these three paths are one. Divine Love should normally lead to the perfect knowledge of the Beloved by perfect intimacy, thus becoming a path of knowledge and to divine service, thus becoming a path of Works. So also should perfect Knowledge lead to perfect Love and Joy and a full acceptance of the works of That which is known; dedicated Works to the entire love of the Master of the Sacrifice and the deepest knowledge of His ways and His being. It is in this triple path that we come most readily to the absolute knowledge, love and service of the One in all beings and in its entire manifestation.

The triple path of Works, of Love and of Knowledge uses some part of the mental being, will, heart or intellect as a starting-point and seeks by its conversion to arrive at the liberating Truth, Beatitude and Infinity which are the nature of the spiritual life. Its method is a direct commerce between the human Purusha in the individual body and the divine Purusha who dwells in every body and yet transcends all form and name.

It takes for its chosen instrument the three main powers of the mental soul-life of the human being. Knowledge selects the reason and the mental vision and it makes them by purification, concentration and a certain discipline of a God-directed seeking its means for the greatest knowledge and the greatest vision of all, God-knowledge and God-vision. Its aim is to see, know and be the Divine. Works, action selects for its instrument the will of the doer of works; it makes life an offering or sacrifice to the Godhead and by purification and a certain discipline of subjection to the divine master of the universe. Devotion selects the emotional and aesthetic powers of the soul and by turning them all Godward in a perfect purity, intensity, infinite passion of seeking makes them a means of God-possession in one or many relations of unity with the Divine Being.

All aim in their own way of a union or unity of the human soul with the supreme spirit.

Each Yoga in its process has the character of the instrument it uses; thus the Hathayogic process is psychophysical, the Rajayogic mental and psychic, the way of knowledge is spiritual and cognitive, the way of devotion spiritual and dynamic by action. Each is guided in the ways of its own characteristic power. But all power in the end is one, all power is really soul-power. Therefore the Hathayogic process has too its pure psychic and spiritual result the Rajayogic arrives by psychic means at a spiritual consummation. The triple way may appear to be altogether mental and spiritual in its way of seeking and its objectives, but it

can be attended by results more characteristic of the other paths, which offer themselves in a spontaneous and involuntary flowering.

*turiya*

The fourth; supreme or absolute self of being.

The Turiya beyond is the consciousness of our pure self-existence or our absolute being with which we have no direct relations at all, whatever mental reflections we may receive in our dream or our waking or even, irrecoverably, in our sleep consciousness.

*tyaktena bhunjīthāḥ*

(By that) renounced thou shouldst enjoy. By renouncing the egoistic sense of desire and possession, the Soul enjoys divinely its Self and the universe.

*udāna*

Upward life-current.

*udāsīna*

Aloof; seated above and unmoved; the word for the spiritual "indifference", that is to say the unattached freedom of the soul touched by the supreme knowledge.

A calm superiority of the high-seated soul above the contacts of things, it regards and accepts or rejects them but is not moved in the rejection and is not subjected by the acceptance.

*unmattavat*

Like a mad man, eccentric or idiot; as one inconsequent in thought and impulse. God-possessed frenzy careless of itself and world.

*upaniṣad*

A class of philosophic writings attached to the Brahmanas giving an exposition of the secret meaning of the and Veda considered as the source—of the Vedānta philosophy; the supreme ancient authority for the truths of a higher experience; gospel of the inmost Truth of things.

*upari budhne*

Its basis is above; see also under *budhne ṛtasya*.

*utsāha*

Zeal, enthusiasm; the force of our personal effort.

*utthāpana*

Levitation.

*vāhana*

The steed and conveyance (in the Vedic image)

*vaidika (Vedic)*

Relating to Veda (q.v.)

*vaikunṭha*

The world of Vishnu; world of Light and Bliss.

*vairāgya*

Liberating distaste for the whole action of Nature.

*vaiśya*

The third in the fourfold order of society.

The economic man, producer and wealth-getter, the merchant, artisan, cultivator; a power for mutuality and active and productive relation and interchange.

This third turn of nature is one that brings out into relief the practical arranging intelligence and the instinct of life to produce, exchange, possess, enjoy, contrive, put things in order and balance, spend itself and get and give and take, work out to the best advantage the active relations of existence. In its outward action it is this power that appears as the skilful devising intelligence, the legal, professional, commercial, industrial, economical, practical and scientific, mechanical, technical and utilitarian mind. This nature is accompanied at the normal level of its fullness by a general temperament which is at once grasping and generous, bent upon efficient exploitation of the world or its surroundings, but well capable too of practical philanthropy, humanity, ordered benevolence, orderly and ethical by rule but without any high distinction of the finer ethical spirit, a mind of the middle levels, not straining towards the heights, not great

to break and create noble moulds of life, but marked by capacity, adaption and measure.

The powers, limitations and perversions of this type are familiar to us on a large scale, because this is the very spirit which has made our modern commercial and industrial civilisation. But if we look at the greater inner capacities and soul-values, we shall find that here also there are things that enter into the completeness of human perfection. Its powers are, first, a skill, which fashions and obeys law, and makes the most of the material of existence and its means and ends; then a power of self-spending skilful in lavishness and skilful in economy; a power of giving and ample creative liberality, mutual helpfulness and utility to others which becomes the source in an open soul of just beneficence, humanitarianism, altruism of a practical kind; finally, a power of enjoyment, a productive, possessive, active opulence luxurious of the prolific Ananda of existence. A largeness of mutuality, generous fullness of the relations of life, a lavish self-spending and return and ample interchange between existence and existence, a full enjoyment and use of the rhythm and balance of fruitful and productive life are the perfection of those who have this *svabhāva* and follow this Dharma. see also *caturbvyuha*

*vāma mārga*

The left-hand path. In its symbolic sense it is the way of Ananda. see also under Tantra.

*vāṇī*

Voice; message; a voice of the Self or of the Ishwara.

*veda*

Wisdom. Ancient Indian Scripture which relied entirely on Intuition and spiritual experience.

In ancient times the Veda was revered as a sacred book of wisdom, a great mass of inspired poetry, the work of Rishis, seers and sages, who received in their illumined minds rather than mentally constructed a great universal, eternal and impersonal Truth which they embodied in Mantras, revealed



verses of power, not of an ordinary but of a divine inspiration and source. The Veda itself was called, *śruti*, a word which came to mean “revealed Scripture”. The seers of the Upanishad had the same idea about the Veda and frequently appealed to its authority for the truths they themselves announced and these too afterwards came to be regarded as *śruti*, revealed Scripture, and were included in the sacred Canon.

This tradition persevered in the Brahmanas and continued to maintain itself in spite of the efforts of the ritualistic commentators, *yājñikas*, to explain everything as myth and rite and the division made by the Pandits distinguishing the section of works, *karmakāṇḍa*, and the section of Knowledge, *jñanakāṇḍa*, identifying the former with the hymns and the latter with the Upanishads.

#### *vedānta*

The system of philosophy and spiritual discipline in accordance with “The Book of Knowledge” that forms the latter portion of the Vedas—the earlier portion being known as “The Book of Works”. It deals more with the principles and essentials of the divine knowledge.

#### *vibhūti* (s)

Embodied World-Forces or human Leaders; the type of a highest human being; a man who is a manifestation of some power of the divine being; the man who has risen to the greatest heights of mere manhood.

#### *vibhūtimat sattvam śrīmad ūrjitam eva vā*

A higher power of being often touched with or sometimes full of some divine afflatus or more than ordinary manifestation of the Godhead which is indeed present in all.

#### *vicāra*

Intellectual reflection; judgment; thought in the mind.

#### *vicitra-bodha*

Rich and flexible variety (of knowledge.)

It is one of the fourfold perfection of the thinking intelligence. See *visuddhi* etc.

### *vidyā*

Knowledge; an inherent and self-existence knowledge; the consciousness of unity. Vidya and Avidya are the two aspects of the Maya, the formative self-conception of the Eternal. Unity is the eternal and fundamental fact without which all multiplicity would be unreal and an impossible illusion. The consciousness of Unity is therefore called Vidya, the Knowledge. In the Upanishads Vidya and Avidya are spoken of as eternal in the supreme Brahman; but this can be accepted in the sense of the consciousness of the Oneness which by co-existence in the supreme self-awareness became the basis of the Manifestation; they would there be two sides of an eternal self-knowledge.

### *vijānataḥ*

Knowing entirely.

### *vijñāna*

Gnosis; supermind; truth of conception or real ideas; spiritual comprehension. The knowledge of the One and the Many, by which the Many are seen in the terms of the One, in the infinite unifying Truth, Right, Vast of the divine existence.

The golden corona of Light, Power, Bliss and Truth—a divine Truth—consciousness as the ancient mystics called it, a supermind, a gnosis with which this world of a lesser consciousness proceeding by Ignorance is in secret relation and which alone maintains it and prevents it from falling into a disintegrated chaos.

Vijnana or Mahat is not the supreme plane of our consciousness, but a middle or link plane. Interposed between the triune glory of the utter spirit, the infinite existence, consciousness and bliss of the Eternal and our lower triple being and nature, it is as if it stood there as the mediating, formulated, organising and creative wisdom, power and joy of the Eternal. In the gnosis Sachchidananda gathers up the light of his unseizable existence and pours it out on the soul in the shape and power of a divine knowledge, a divine

will and divine bliss of existence. It is as if infinite light were gathered up into the compact orb of the sun and lavished on all that depends upon the sun in radiances that continue for ever. But the gnosis is not only light, it is force, it is creative knowledge, it is the self-effected truth of the divine capital Idea. This idea is not creative imagination, but light and power of eternal substance, truth-light full of truth-force; and it brings out what is latent in being, it does not create a fiction that never was in being. The ideation of the gnosis is radiating light-stuff of the consciousness of the eternal Existence; this creation is inspired by the divine delight, the eternal Ananda; it is full of the joy of its own truth and power, it creates in bliss, creates out of bliss, creates that which is blissful. A divine radiance of undeviating knowledge, a divine power of unfaltering will and a divine ease of unstumbling bliss are the nature or Prakriti of the soul in supermind, in *vijñāna*. The stuff of the gnostic or supramental plane is made of the perfect absolutes of all that is here imperfect and relative. Supermind or Gnosis is the supreme Truth, the supreme Thought, the supreme Word, the supreme Light, the supreme Will -Idea; it is the inner and outer extension of the Infinite who is beyond space, the unfettered Time of the Eternal who is timeless, the supernal harmony of all absolutes of the Absolute.

There are three powers of Supermind. Its supreme power knows and receives into it from above all the infinite existence, consciousness and bliss of the Ishwara, it is in its highest height the absolute knowledge and force of eternal Sachchidananda. Its second power concentrates the infinite into a dense luminous consciousness, the seed-state of the divine consciousness in which are contained living and concrete all the immutable principle of the divine being and all the inviolable truth of the divine conscious-idea and nature. Its third power brings or looses out these things by the effective ideation, vision, authentic identities of the divine knowledge, movement of the divine will-force, vibration

of the divine delight-intensities into a universal harmony, an illimitable diversity, a manifold rhythm of their powers, forms and interplay of living consequences.

*vijñāna buddhi*

Supramental will and intelligence; supramental reason.

It is of the nature of spiritual direct, self-luminous, self-acting will and intelligence.

*vijñāna koṣa*

Knowledge sheath or vehicle of knowledge. Supramental sheath; vehicle of supermind.

The Indian terminology of yoga recognises the third status of our being as the supreme and Divine Status of supramental being, termed the causal body and composed of a fourth and fifth vehicle, which are described as those of knowledge and bliss.

*vijñānamaya*

Gnostic.

*vijñānamaya puruṣa*

The gnostic being; the spirit poised in gnosis; the gnostic soul, the truth-conscious godhead; ideal or knowledge-soul; the supramental being.

The gnostic being is in its character truth consciousness, a centre and circumference of the truth-vision of things, a massed movemet or subtle body of gnosis. Its action is a self fulfilling and radiating action of the truth-power of things according to the inner law of their deepest truest self and nature.

It lives in the Sun itself, in the very body and blaze of the light; he knows this light to be his own self-luminous being and he sees the whole truth of the lower triplicity and each thing that is in it. He sees it not by reflection in a mental organ of vision, but with the Sun of gnosis itself as his eye, — for the Sun, says the Veda, is the eye of the gods.

The gnostic soul is the first to participate not only in the freedom, but in the power and sovereignty of the Eternal. For it receives the fullness, it has the sense of plentitude of

the Godhead in its action; it shares the free, splendid and royal march of the Infinite, is a vessel of the original knowledge, the immaculate power, the inviolable bliss, transmutes all life into the eternal Light and eternal Fire and the eternal Wine of nectar.

*virāṭ puruṣa*

The vast being; universal Soul.

*vīrya*

Strength; dynamical force.

*viṣṇu*

The God who acts by grace, love, preservation of the creature or for life and creation.

One of the Gods of the Hindu trinity, his task being to preserve the world against the uprising of evil and unrighteousness. One of the eternal Four, the quadruple Infinite, Vishnu is the Eternal's Personality of Consciousness, in him all is supported, in his wideness, in his stability, in his substance. Vishnu is Eternity.

*viśuddhi*

Purity. It is one of the fourfold perfection of the thinking intelligence, the other three being *prakāśa* or clear radiance, *vicitrabodha* or rich and flexible variety and *sarvajñāna-sāmarthya* or integral capacity.

*vitarka*

Debate.

*viveka*

Right discrimination.

*vyākulātā*

Eagerness; eager striving. The heart's eagerness for the attainment of the Divine.

*vyāṣṭi*

The separative being.

*vyavasāya*

Strenuous effort or exertion; settled determination; resolve.

*vyūha*

As verb, arranging, marshalling.



The marshalling of the rays of the sun of gnosis in the order of the truth-consciousness is the first power of gnosis, as described in the Isha-Upanishad.

*yājñavalkya*

A famous sage of the Upanishadic times.

*yama* (s)

Self-control; moral purification of the mentality.

The Yamas are of five kinds. Yama is, more largely, any self-discipline by which the rajasic egoism and its passions and desires in the human being are conquered and quieted into perfect cessation. see also *niyama*.

*yantra*

Engine; instrument.

*yasmin vijñāte sarvam vijñātam*

That which being known all is known.

*yathā prayukto'smi, tathā karomi*

According as I am appointed (by Thee), so I act; as I am appointed, I work; all in us is done and directed by the master of our being.

*yato naiva nivartante tad dhāma paramam mama*

That is my Supreme dwelling place whence (souls) return not. "Supreme state of the Eternal whence souls revert not."

*yo yacchraddhaḥ sa eva saḥ*

Whatever is that will, faith or constituting belief in him, he is that and that is he.

Whatever is man's faith or the sure idea in him, that he becomes. What it believes itself to be by the whole active will of its consciousness in its instruments, that it is or tends to become.

*yoga*

Lit., joining; union with the Divine; the discipline by which one enters through an awakening into an inner and higher consciousness; the spiritual practice leading to union; the art of conscious self-finding. Yoga means a plunge

into all the multiple profundities of the soul. It is to discover the divine Oneness at its supreme source, to bring it from within and to radiate it out up to the extreme confines of life that is termed the effort of the Yoga.

Yoga is the union of that which has become separated in the play of the universe with its own true self, origin and universality.

Yoga is in essence the union of the soul with the immortal being and consciousness and delight of the Divine, effected through the human nature with a result of development into the divine nature of being, whatever that may be, so far as we can conceive it in mind and realise it in spiritual activity. It is the turning of one or all powers of our human existence into a means of reaching the divine Being.

All methods grooved under the common name of yoga are special psychological processes founded on a fixed truth of Nature and developing, out of normal functions, powers and results which were always latent but which her ordinary movements do not easily or do not often manifest. The process of yoga is a turning of the human soul from the egoistic state of consciousness absorbed in the outward appearances and attractions of things to a higher state in which the transcendent and universal can pour itself into the individual mould and transform it.

All yoga proceeds in its method by three principles of practice; first, purification; secondly, concentration; thirdly, liberation.

The common initial purpose of all Yoga is the liberation of the soul of man from its present natural ignorance and limitation, its release into spiritual being, its union with the highest self and Divinity. The human soul's individual liberation and enjoyment of union with the Divine in spiritual being, consciousness and delight must always be the first object of the Yoga; its free enjoyment of the cosmic unity of the Divine becomes a second object; but out of that a third appears, the effectuation of the meaning of the

divine unity with all beings by a sympathy and participation in the spiritual purpose of the Divine in humanity. The individual Yoga then turns from its separateness and becomes a part of the collective Yoga of the divine Nature in the human race.

*yogaḥ karmasu kauśalam*

The yoga that is skill in works.

*yogaśema*

Inner and outer getting and having, well-being and joy.

*yogaśemaṁ bahāmyaham*

I bring (to my bhakta) his getting and his having of good;  
I bring the peace of Yoga.

*yogamāyā*

The power of God in the creation of the world personified as a deity.

The power of consciousness by which the Divine creates the temporal world out of His timeless existence and conceals His reality behind its phenomena.

The Divine as one with the world and yet beyond it, immanent but hidden, seated in all hearts but not revealed to any and every being.

*yoga-śakti*

The power of yoga; the conscious power of Divine Union.

*yoga-siddhi*

The perfection that comes from the practice of yoga.

*yogin*

One who practises yoga.









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